

THE AFRICAN CONTRIBUTION TO THE ECUMENICAL
DEBATE ON DEVELOPMENT : A SURVEY OF ARTICLES
PUBLISHED IN THE ECUMENICAL REVIEW, 1967 TO 1985

ThankGod Ndunburuoke Ihendinihu Eche

A Thesis Submitted for the Degree of MPhil
at the
University of St Andrews



1989

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A THESIS
SUBMITTED TO
THE UNIVERSITY OF ST ANDREWS

FOR
THE DEGREE
OF
MASTER OF PHILOSOPHY

BY
THANKGOD NDUNBURUOKE IHENDINIHU ECHE
JULY 1987
ST. ANDREWS.



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"THE AFRICAN CONTINENT" TO THE ELEMENTAL PRINCIPLES OF
HISTORICAL GEOGRAPHY OF THE AFRICAN CONTINENT IN
FIGURE 1 (A) BY THE AFRICAN CONTINENT IN 1967.

A THEORETICAL
SUBMITTED TO
THE JOURNAL OF THE AFRICAN CONTINENT

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FOR
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DEDICATION

TO MARGARET

MY MOTHER.

CERTIFICATION.

I Certify that ThankGod Eche has fulfilled the conditions of the Resolution of the University Court, 1981, No.2 and is qualified to submit this thesis in application for the Degree of Master of Philosophy.

Steven G.Mackie.

Supervisor

DECLARATION.

I was admitted under Ordinance 350 (General No.12) and Resolution of the University Court, 1981, No.2, as a full-time candidate for the degree of M.Phil. on 25th February, 1986.

I hereby declare that the following thesis which is submitted for the degree of Master of Philosophy in Divinity and Practical theology, is based upon the result of research carried out by myself, that it is my own composition, that it has not previously been presented for a higher degree. The research was carried out in the University of St. Andrews, under the supervision of the Reverend Steven Gabriel Mackie.

ThankGod N.I.Eche.

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ACKNOWLEDGEMENT.

I wish to express my sincere gratitude to a great many people without whose support, I would have found it much more difficult to accomplish this task.

I am particularly indebted to the Elders of Umuokpulo Compound, Abayi, Aba, for their traditional blessing, moral support and encouragement during the course of this study. I am also indebted to Dr.&Mrs.L.O.Utaegbulam, Dr.&Mrs.D.S.C.Emeruem, Michael and Ngodi P.Nkwoji, Isaac O.Enwereuzo, Nnabu Enwereuzo and Mrs.Irene O.U.Onyeadi (Nee Eche), for their advise, moral and financial support.

Many thanks are also due to Dr.E.U.Onuma, the Rev.G.M.& Mrs.R.Nwagwu, Eze Azubuike S.Nwagbara, Daniel Onwutuebe, Akagburuonye Okwuonu, Mr.&Mrs.J.E.Adiele, David and Joana Britton, Miss.May Okolo Mr.&Mrs.J.Irobi, Dr.&Mrs.G.O.Woko, Mr.&Mrs.N.O.Hemuka, Justice&Mrs.N.N.Nwa Wachukwu, Mr.&Mrs.I.B.Ngumoha, Mr.S.A.Mayiogu, to All Saints' Church Parish Abayi Umuocham, St.Barnabas Parish Church Ihie and to my parents brothers and sisters for their advise, support, encouragement and or prayers for my success.

I am very grateful to Miss.M.Blackwood, Secretary: Faculty of Divinity who is ever willing to help any student any time and through whose advice and encouragement, I was able to type and print this thesis myself; mastering the use of the word processor and to Dr.Philip J.Robertson, Bruce Campbell and Alan Young of the Computing Laboratory, for their assistance which helped me to avoid many technical errors.

My special thanks also go to my wife Bessie and to Victor, Andrew and Margaret our children for their understanding, great concern, support, encouragement and prayers.

My greatest thanks however, is to my supervisor the Rev. Steven Gabriel Mackie who through out the period of my work not only advised and encouraged me but patiently and carefully read through the manuscripts and the draft copy of this thesis several times suggesting many corrections. Without his help, this work would have been impossible. And for the successful completion of this work, all glory be to God.

ABBREVIATIONS

AACC	All Africa Conference of Churches.
ACP	Africa, Caribbean and Pacific.
AME	African Methodist Episcopal.
CCIA	Commission of the Churches on International Affairs.
CICARWS	Commission on Inter-Church Aid Refugees and World Service.
CP	Compare.
CCN	Christian Council of Nigeria.
CCPD	Commission on the Churches Participation in Development.
DD	Development Decade.
ECA	Economic Commission for Africa.
Edn.	Edition.
Ed.	Editor.
EEC	European Economic Commission.
ER	Ecumenical Review.
GNP	Gross National Product.
Gen.	General.
IBRD	International Bank for Reconstruction and Development.
IMF	International Monetary Fund.
LPA	Lagos Plan of Action.
Maj-Gen.	Major General.
N	Naira.
NCKK	National Council of Churches of Kenya.

NIEO	New International Economic Order.
No.	Number.
OAU	Organization of African Unity.
OIC	Organization of Islamic Conference.
OPEC	Organization of Petroleum producing and Exporting Countries.
TNC	The Nigerian Christian.
UN	United Nations.
UNESCO	United Nations Educational, Scientific and Cultural Organization.
UNCTAD	United Nations Conference on Trade And Development.
UNO	United Nations Organization.
UPC	Union des Populations du Cameroun.
Vol.	Volume.
WCC	World Council of Churches.
WHO	World Health Organization.

ABSTRACT.

The social and economic conditions as well as political instability in the developing world and particularly Africa, is the concern of this thesis.

The situations in the developing world seem ever to be worsening . Why? What are the causes? What has so far been done, is being done and can still be done to reverse these situations? These are indeed the sort of questions our discussion is revolving around.

My approach to these problems of the developing nations and particularly the African countries, in this discussion is through: The Articles on Development, published in the Ecumenical Review from 1967 to 1985. My attention is particularly focussed on how the African authors see the problems of their continent, then how the non-African authors also see them.

To discuss this effectively, I have in the first three chapters of this thesis, carefully summarized the most relevant articles on development within this period 1967 to 1985, and each with a comment. The importance of this summarization of the articles, is to acquaint us with the general views of the authors and the most important points of the discussion.

Articles from 1967-1968 (first period), are in chapter one; 1969-1972 (second period), in chapter two and 1974-1985 (third period), in chapter three.

In chapter four, is a comparative assessment of the

contributions of the non-African authors which I have discussed in two parts. In Part I, I have argued that they are largely in agreement on the several major topics they raise with regard to the social and economic growth in Africa and their political stability, covered under: *The Need for Structural Changes; Justice; Economic Liberation; Labour Intensive Industries; Self-Reliance; International Rationing of Basic Commodities; Participation; The Church's Role; and Development As God's Command*. I have also in Part II, pointed out that: *Overpopulation; Rural Labour Industrial Economy*, with emphasis on *agriculture, education and lack of capital* are the dominant issues in the first period 1967-1968. In the second period 1969-1972, the discussion by the non-African authors moved rather towards the place and role of the church in development while in the third period 1974-1985, we see a remarkable advance in their discussion. Not only was the importance of modern science and technology for development brought to light, but development was given a new meaning. It was redefined to mean justice. In fact the whole issue took a new turn with greater emphasis on *liberation, self-reliance and participation* all of which were seen as only possible through the establishment of justice and without which development in reality is impossible.

Chapter five is devoted to a comparative assessment of the African authors. This is in three parts. In each part, I have made comparisons between the authors on the major

related issues, and taking note of any major advance in their contributions from period to period.

Chapter six is therefore an evaluation of the African and non-African contributions to the Ecumenical Debate on Development 1967-1985, and I have argued that they are largely in agreement with regard to the causes of the underdevelopment of Africa and in most of their solutions to the problems. I have therefore concluded by pointing out that with few exceptions, most of the African authors were mainly translating a universal situation into specific African context. I also note the important factors which according to the African authors, have helped to cause underdevelopment in Africa and the remedies they suggest.

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INTRODUCTION

The purpose of this study is to verify and assess the contributions made by the African writers to the Ecumenical Debate on Development since 1967 until 1985.

Though the issue of development is a universal concern and indeed involves every nation in various forms, this study focuses attention mainly on development as it affects the developing countries and particularly the African countries. In discussing this theme, I have decided to confine myself to studying the articles on Development in the Ecumenical Review.

I shall not discuss the African contributions entirely in isolation but the full detailed contents of the most relevant non-African contributions within the same period, shall as well be clearly outlined.

I shall also consider their contributions in relation to the views and contributions of the African writers in a detailed comparative manner. This is relevant, for a more proper understanding and evaluation of the African contributions.

For the purpose of clarification of my thesis of this study, I shall divide the whole period covered in this study into three sections : (CHAPTERS). In each section, I shall carefully and clearly set out the contributions of each author both the African and non-African writers to the Debate on Development from 1967 to 1985.

In presenting the views of each writer, I shall endeavour to

do this in a systematic order, assess and critically comment on their contributions.

The first chapter is therefore devoted to the contributions to the Ecumenical Debate on Development between 1967 and 1968.

In the second chapter are the contributions of both the African and non-African writers to the Ecumenical Debate on Development from 1969 to 1972. The rest of both the African and non-African contributions to the Ecumenical Debate on Development up to 1985, have been taken care of in the third chapter.

Though my main concern in this study and the title of my thesis is; "The African Contributions To The Ecumenical Debate On Development: A Survey Of Articles Published In The Ecumenical Review, 1967 To 1985", I have also carefully set out a very clear synopsis of the most relevant contributions of the non-African authors from 1967 to 1985 in fine details.

I have also made a comparative assessment of most of the relative main points raised by all the non-African authors all through the entire period covered in this study, in chapter four. The important advances made in their contributions with time, have also been well noted.

Chapter five is therefore devoted to a comparative assessment of all the African writers. This is done in three parts. In part one (Part I) is the comparisons between the African authors in the first period 1967-1968; pointing out that among many other factors, over-population, wars, inter-tribal conflicts, coups and counter-coups, wrong system of education, lack of adequate capital and skilled man power, wrong approach to manual labour, and the wrong attitude by foreign investors towards the developing countries, militate against the developing countries in their quest for development. While a general change of attitude and the right mentality towards formal education, the diversification of their export products, labour intensive industries and viable rural economy are among the important issues considered as vital for the improvement and the desired growth of their economy. In Part II, is a detailed comparative assessment of all the African authors in the second period 1969 to 1972. One of the main African author's contributions already discussed in Part I (first period) is also compared with that of one of the main African authors in the second period. This apart, I have concluded Part II by making a brief general assessment of the African contributions in both chapter one and chapter two (first and second periods) of this thesis of my study. Part III, is a comparative assessment of the African writers in the third chapter of this thesis (period 1974-1985) and concludes with a look at the major advance made by the

African authors from 1974 to 1985, on the earlier African contributions.

In chapter six, is a brief but careful and detailed evaluation of the African and non-African authors on the most important common issues raised.

In conclusion, I have tried to point out most of the important factors which according to the African authors, have contributed to the underdevelopment or hindered growth in any meaningful way and those factors considered important for the economic and social development of the developing countries, particularly Africa and their political stability as well as help to ensure peace in our world.

CHAPTER 1

ARTICLES ON DEVELOPMENT IN THE ECUMENICAL REVIEW 1967-1968

1. S.O.ADEBO (ECUMENICAL REVIEW VOLUME 19, 1967 PAGES 121-122)

A. SUMMARY.

"A country, like an individual, can be rich because its people are lucky, or hardworking, or rogues. A country can be poor because its people are stupid or ignorant or lazy or unlucky to be the victim of hostile natural forces or exploitation by other peoples or countries." [1] A poor nation Adebo says, can improve its situation through education, technology, "...scientific treatment, e.g. pesticides to deal with pests, and irrigation to deal with rainfall deficiency." [E.R.Vol.19, page 121] Two weaknesses difficult to overcome he says are: laziness and lack of capital. He therefore sees the necessity for hardwork and sacrifice to save for further investment by all in any poor nation. [2]

The developing nations he says, must go for economic policies, which promote the happiness of the masses and not the advancement only of the few, policies that ensure that aid is wisely spent and not squandered in the provision of luxury goods, palaces and

1. Chief S.O.Adebo: "Rich and Poor Nations" E.R.Vol.19, page 121

2. "No country of indolent people can ever be great. No amount of external aid can be a substitute for hard work on the part of the indigenous people." [E.R.Vol.19, page 121]

the like.[1] The most important help he advocates, from the developed countries is their co-operation to establish a fair trade between the nations.[2]

He commends some of the international bodies like the United Nations, the IMF, WHO and the World Bank for the various ways they have been working to improve the lot of the developing nations. Irrespective of the progress made, he notes that the rich nations are becoming richer while the poor ones have become even poorer.[3] This he says is based on two facts: (1) The developed countries are faster in their economic progress than the developing countries. (2) The problem of overpopulation in the developing countries neutralizes every progress made. Also, external aid has so far failed to bring about the expected changes partly because it is just not enough for what is needed and partly because; "Much of the aid has been given for political reasons, and in such cases, almost always to the wrong people or for the wrong purposes. In other cases, the aid has been so "tied" to the export promotion programme of the

1. Many developing countries have used overseas aid, "to boost the prestige of Government or to provide show-pieces for visitors to the capital (instead of using the aid for) such things as schools, hospitals and agricultural projects." Editor: The Way to a Better Future. *T.N.C.Vol.2.No.1.1968*, page 7.

2. "Colonialism is almost dead; economic exploitation of the weak by the strong is anything but dead! Developing countries are almost always producers of primary commodities more than anything else. Primary producers are traditionally at the mercy of consumer countries. They do not always get a square deal."[*E.R.Vol.19*,page 121]

3. "...today the gap between poor and rich countries is wider than it was in 1945 when the U.N was founded."[*E.R.Vol.19*,page 122]

donor as to lose much of its value for the recipient. On the other hand, it is regrettably true that some recipient countries have failed to make the most of the resources made available to them."[E.R.Vol.19.page 122] He also points out that with only a quarter of the world being rich and three quarters poor there is a threat to world peace and security.

B. COMMENT.

Chief Adebo recognizes that the poverty of some poor nations can be worsened by their citizens' laziness and lack of conscientious effort to raise capital. Therefore, the need for hard work and simplicity of life cannot be over-emphasized.[1]

He also looks at the successes of some of the international bodies and almost entirely ignores their failures. More recent discussions on the question of Third World Debt, have underlined the fact that the IMF was set up to suit the developed nations rather than the needs of the developing countries.[2] Such a positive view by Chief Adebo, is worth taking and could help to encourage both sides but does it really give us the true and complete picture of the whole situation and thus maintain the balance?

1. "Leaders and people alike (must) recognize that the country is poor, and that the only way to a better future is hard work and simplicity of life." The Editor: The Way to a Better Future. *T.N.C.Vol.2.No.1.1968*, page 7.

2. Dr.M.K.Oladimeji says; "The IMF was set up to suit the developed nations of the world. It was not created to suit the needs of developing countries like Nigeria or Tanzania." *West Africa 23/30 December 1985* page 2698. See also, Editor: Statement on Third World Debts. *T.N.C.Vol.18.No.10.1985*, page 10.

2. S.H.AMISSAH (ECUMENICAL REVIEW VOLUME 19, 1967 PAGES 125-127)

A. SUMMARY.

In his report, Amissah[1] points out that though many African countries have achieved political independence, they have still got their hands full of problems.[2] Irrespective of all their difficulties, they still prefer their hard-won freedom. "Better self-government with danger than servitude in tranquility." [E.R.Vol.19,page 125]

They are blessed with natural resources, but lack both the capital and the technical skill most needed for their exploitation and effective utilization. This leave them in a very precarious situation. They still have to depend "...upon the resources and goodwill of their former colonial masters or the other magnates who control the world economy and can manipulate it in their continuing interest." [E.R.Vol.19,page 126]

As Amissah also points out, there is available, a very limited amount of foreign savings and in a highly competitive market. And to attract investments from

1. Mr Samuel H.Amissah of the Methodist church of Ghana was then the general secretary of All Africa Conference of Churches. He was writing about the "Commission of the Churches on International Affairs (CCIA) AND THE NEW AFRICA", on the occasion of the twentieth anniversary of the CCIA. [World Conference on Church and Society, Geneva 1966 page 226; E.R.Vol.19,1967,pages 117, 125.]

2. "As it should be expected they are going through severe teething troubles characterised by coups, counter-coups, massacres, the trek and plight of mounting refugees, border disputes and skirmishes - a tremendously unsettling situation".[E.R.Vol.19,page 125]

overseas which would contribute to their growth, the African countries must create more favourable conditions than the other countries who also need such foreign investments.

Furthermore, there is hardly any African country where there is a lasting peace and a stable democratic government. This not only stunts the economic growth of the African countries but also scares off foreign investors.[1]

He notes that many young Africans are seriously engaging in academic pursuits both within their own countries and abroad at a time of global technological revolution which the entire developing world should be able to take advantage of. Many young Africans are quite eager to demonstrate their competence and are already contributing and sharing in some areas of national and international affairs and should be encouraged rather than suppressed.

In conclusion, he writes; "The CCIA through its sensitivity to the possibilities of a liberated and cultivated spirit, can help its constituencies in their re-orientation. This can be one of its main contributions during the next decade - to help churches and governments to see the constructive efforts of the new states to make fuller life available for their people and to urge unstinted support. There are those who will still hold Africans down either by blatant assertion of their right to preserve their civilization or by intrigue to deny Africans opportunities for full development or undermine their efforts.

1. E.R.Vol.19,page 126

Such people are depriving the entire world community of the gifts and graces which Africans can contribute to the common fund of human welfare....Africa is determined to play its role and should be helped in every way to do so."

[E.R.Vol.19,page 127]

B. COMMENT.

The greatest problem in many African countries Amissah notes, is internal strife. It destroys the economy, stunts growth, creates divisions and constitutes a major threat to foreign investors. Though he also says that certain external illwills may indeed hinder the Africans from making their contributions to world development, and "...deny Africans opportunity for full development;"[1] the social and economic conditions of many African countries would be greatly improved once their problem of unstable governments are solved, which in most cases are tribally oriented.[2] In fact as James O'Connell says: "Tribalism has been desperately serious in Nigeria." [3]

1. E.R.Vol.19,page 127

2. "Non of us is easy in his mind over the way in which governments have been falling in West Africa. Within each country people are upset by the dangers to their personal security that arise out of revolt...the image of the African countries is being damaged abroad, that foreign investors are being frightened off and that foreign governments are asking: Is aid worth while? James O'Connell: The Politics of Instability.*T.N.C.Vol.1.No.2.1967*, page 8.

3. James O'Connell: The Politics of Instability.*T.N.C.Vol.1.No.2.1967*,page 8.

Like the people of other continents, the Africans are capable of such inventions that would benefit mankind says Amissah. He blames external factors for their failures.[1] Though such external factors may well be contributing to the backwardness of African countries, we must ask whether Africans in the first place get the internal support and encouragement they require from their own governments and institutions? How far do the "...racial and tribal conflicts," in African countries play a part in denying some of their own citizens the opportunities for full development?[2] This apart, how far have they been able to demonstrate within their own countries, such capabilities which can earn them international envy? Charity begins at home; greater co-operation and participation within and among the African countries on some important research projects and inventions, would be a better start and a good signal to the world.

1. E.R.Vol.19,page 127.

2. E.R.Vol.19,page 126. Compare this example from Nigeria. "Arguments about siting Federal industries, huge irrigation schemes and agricultural projects of revolutionary dimensions ...the siting of five steel mills worth N4.5 billion on final completion, with estimated employment capacity of 100,000 by 1990 only in the North and West of the country.

The hypocrisy and guilt attendant upon such gigantic abuse of elementary fair-play was "beautifully" demonstrated in a November 9,1982 National Concord report: "Wonders of Katsina Steel Mill," by one Ola Amupitan. ...When Nigeria learns to deal fairly with all its citizens (including the troublesome Ibo) the defenders of its policies will have an easier time in court. ...And its prospects for progress and stability will be infinitely brighter. Chinua Achebe:*The Trouble With Nigeria* pages 49,50

3. ROBERT K.A.GARDINER (ECUMENICAL REVIEW VOLUME 19, 1967
PAGES 146-148)

A. SUMMARY.

Gardiner[1] sees 1960 to 1970 as a very revolutionary decade for the continent of Africa. A good number of African countries became independent between 1960 and 1970 "...their hard-won freedom"[2] brought with it the spirit of self-determination, social, political and economic development.

Gardiner notes that in the situation great stresses have been placed on family life in many African countries because of the nature and intensity of the disorganisation and destruction done to the economic, cultural and social life of the societies in general and to family life and the young people in particular.[3] Therefore, the "...newly independent countries of Africa are all faced with the very urgent task of evolving new economic patterns and institutions - and even new political forms - to promote social reconstruction."[E.R.Vol.19,page 147]

He further points to the role of the churches in supporting governments and other agencies in ".....helping the family through the current upheavals."[4] The churches and other

1. Robert Gardiner who at the time was Executive Secretary of the United Nations Economic Commission in Africa writes on the theme: "Family and Youth in Changing Africa."[E.R.Vol.19,page 146]

2. E.R.Vol.19,page 125.

3. E.R.Vol.19,page 147.

4. E.R.Vol.19,page 147.

social workers he says should enlighten the people on the nature of the problems of the rapid social, political and economic changes in their communities and see that possible positive steps are taken to solving them.

He also calls for "....a strategy of education which will make it possible to educate an optimum rather than a maximum number of persons who can be absorbed by an expanding economy." [1] In doing so, he cancels the assumption largely formed in 1967, that much of their education will be conducted in church schools.

B. COMMENT.

The church had provided most of the education for the people and thus had much influence on both the society, the young people and on family life. It is therefore understandable that Gardiner should rely on the role of the church to immensely help in preparing the young people to lead responsible life in society. [2] An idea supported by the Catholic Missions in Nigeria in the 50s, in their opposition to state control of educational institutions. The Catholic Missions in the then Eastern Nigeria, saw the spiritual development of man as of paramount importance. This inner development of the young man, they felt the church must see to while the state protects the physical and temporal. [3]

1. E.R.Vol.19, page 148

2. E.R.Vol.19, page 148

3. Colman M.Cooke: Church, State and Education: The Eastern Nigeria Experience, 1950-67. In Edward Fashole-Luke et.al.(Ed): *Christianity in Independent Africa*, page 196.

With time however, the churches have not only lost control of the educational institutions to the governments in many developing countries including in the then Eastern Nigeria since 1970,[1] but their influence on both the society, the family and young people has waned considerably.

Gardiner advocates planned education in the developing countries which must be equated to their economic growth but neither assesses the system of education the church was providing nor its effects on the society. For instance, the way some denominational differences might have caused some divisions in some societies.[2]

Though the influence of the church and the attitudes of the elite have largely led many to disregard their customs, Gardiner recognizes the relevance and importance of customary laws to the stability of family life in African societies. This is particularly important since marriage in all African societies involves much of the customary rites and only when these are completed are the couple declared married. Church blessing is secondary and is a Western tradition, another colonial importation into the cultural system of the people.

1. A.E.Afigbo: *The Missions, the State and Education in South-Eastern Nigeria*, 1956-71. In Edward Fashole-Luke et.al.(Ed): *Christianity in Independent Africa*, page 176.

2. "This was the fact that denominational rivalry in education tended to create splits and divisions in towns and villages. It was invariably the case that a village that had two or more schools run by different missions found itself split along sectarian lines to the detriment of joint endeavours in social development." A.E.Afigbo: *The Missions, the State and Education in South-Eastern Nigeria*, 1956-71. In Edward Fashole-Luke et.al.(Ed): *Christianity in Independent Africa*, page 185.

A. SUMMARY.

C.I.Itty[1] recognizes that about two-thirds of the world population have remained poor and underdeveloped, thus development becomes an urgent necessity. The continuous population growth and low food production in the developing countries, he warns, would leave them in a worse off condition if changes are not made fast enough and in the right direction. He sees lack of food, low living standards, widespread disease, rampant illiteracy, unemployment, lack of housing and social security as part of the sign of underdevelopment.

He says that the people of the Third World are not only aware of their poverty but are conscious of it and of the fact that their situation can be changed.[2].

Development is of universal concern and according to Itty, some nations are trying to act as their brother's keeper, and this will help the cause of world peace. Quoting from the Encyclical letter of His Holiness Paul VI Pope on "Development of Peoples" March, 1967, he gives a definition of development, viz:("Development is the new name for

1. Mr.C.I.Itty of the Syrian Orthodox church of India, was Associate Secretary of the development on the laity of the World Council of Churches. He writes on "Development." [E.R.Vol.19,page 349]

2. "Their awareness of the capabilities of science and technology to increase production on a scale hither to unknown in history, has greatly enhanced their conviction regarding the possibility of development." [E.R.Vol.19,page 350]

peace'; it is the key to unlock a new era in history.") [E.R.Vol.19, page 350]

Itty sees the poverty and the under-development in which the majority of the world population is engulfed as a moral challenge to every Christian which has its deep spiritual implications. In his view, the Christian cannot claim to be serving Christ while he neglects the poor and needy.

Development must be aimed at the improvement of all the aspects of life. Real economic growth for Itty is not just the rising of national per capita income but a fair distribution of that national income. The churches he says have a task to remind people, governments and other agencies of the centrality of human welfare in their quest for development. He suggests that in any society, such cultural values which are likely to stand in the way of development or slow it down should be scrapped. He also suggests radical changes in the existing education system in many developing countries if it must serve the people in their quest for development. [E.R.Vol.19, page 352]

B.COMMENT.

It is the church's task to work for the economic, social and spiritual growth in the developing nations, but can the church accomplish this honestly for the people since the inappropriate education system and much of the division in some societies of the developing countries are the creation of the church's mission?

A. SUMMARY.

Dr Parmar[1] recognizes man as both a factor of production and the ultimate goal of development.

One common feature he notices in all the developing countries is "...their glaring poverty." He identifies four different levels of poverty: "abject poverty" characterized by "insufficient nourishment, inadequate housing, absence of minimal basic facilities." [2]

Then "relative poverty." As one could consider oneself poor in comparison with another, so it is with nations.

Next is people's attitude towards poverty. He notes that the acceptance of deprivation as a normal way of life, rids the person/s or group, of any feeling of dehumanization and injury. "To some extent, the submission to colonialism and foreign domination was a projection of this attitude." [3] Thus political freedom, independence and the knowledge as part of a world community are making people see themselves in a different light, refusing to accept poverty and dehumanization, not only rejecting these, but becoming impatient with slow progress in every sphere of life.

1. The late Dr. S.L. Parmar of the United Church of North India, was Reader in International Economics, University of Allahabad, India, and had previously been Assistant Director of the Ecumenical Institute of the WCC. He writes on "Concern for Man in the Quest for Development." [E.R. Vol. 19, page 353]

2. E.R. Vol. 19, page 354.

3. E.R. Vol. 19, page 354.

The last he says, is the effect of an international standard below which a people are seen as poverty stricken for example, conditions of service, health service standards and educational needs etc.

Dr.Parmar says that the advantages which modern technology gives humanity, have made people more aware of the widening gulf between the rich and poor nations, known their level of poverty and become even more impatient with their growth rate.

Parmar feels that development efforts should be aimed at transforming traditional societies into dynamic societies. Individual and group decisions he says, must be drawn together, considered, sifted and adapted to the implementation of such plans for the benefit of all.

He associates freedom with structures whose criteria, content and objectives must be effective in dealing with the people's social problems. He says that structural changes must enhance development and help to free the poorer masses from the domination of the privileged few. He notes some of the major characteristics of modern development as well as the causes of low income which make savings and investments difficult, for example, lack of capital and population pressure. He suggests that development should be nation wide with a regional based plan to ensure an even allocation of resources. This he says would be community not group oriented, the nation being the new community. With such a structure or approach he says that success could be achieved

if; "Technical competence, efficiency of efforts, will to economize, initiative and leadership, ability to co-operate with others, sense of dedication, submerging individual self-interest to community interests etc; are as important as structures." [E.R.Vol.19, page 356].

For the developing countries, he says development means trying to "catch-up" with the developed nations. This is made difficult by the technological advantage of the developed nations on one hand and limited resources and population growth in the developing nations on the other. The gap between developed and developing countries he says can be reduced through international co-operation which must entail a more equitable distribution of international resources.

The developing countries, he says are neither trying to "catch-up" with the developed nations nor to compete with any other nation but are struggling to break away from stagnation. He sees it as each country competing with itself to "stand up", he calls this "development with self-respect".

Further, he makes some general comments on the "catching-up" approach: The feeling of frustration and defeatism at failure to "catch-up"; lack of realism of the fact that technological changes in the developed nations is bound to be even faster. Loss of self-respect and the people's dignity by the adoption of foreign norms as criteria for

development.

High consumption in the developing countries in imitation of the developed countries also leads to low savings and lower investment. He thus sees self-respect and determination of a people as a most important non-economic component of development. The developing nations he says would be making a big mistake if by trying to catch up they adapt indiscriminately the socio-economic values of the developed nations. He prefers innovation to imitation and adaptation. He suggests that the developing countries should "evolve a concept of development more in keeping with their economic, political and social realities." [E.R.Vol.19, page 359].

He says that international co-operation between the rich and poor nations would help the cause of development a lot. He also points out that while there is technological revolution in the developed countries and social revolution in the developing countries, there is lacking, a mutuality between the two and the aspiration {social revolution} are not supported with possibilities.

He notices that the exportation of modern technology to the developing countries has helped worsen their problems. Modern medicine has also helped to reduce the death rate, but increased the rate of population growth. The mass media he says has also had enormous influence on the social life and spending of the people in the developing countries which further reduces their savings.

He points out that modern technological equipment causes unemployment to rise in the developing countries where the population is also always on the increase. Not just that, but the products of the developed countries are becoming more independent of raw materials from the developing countries and are becoming more of synthetics and substitutes.

He mentions that some foreign aid to developing countries is ill motivated and has hidden strings attached to it.[1].

In a good number of cases, he also notes the misuse of resources due to corruption, prestigious projects, military hold-up, bad planning etc; in the developing countries.

He mentions as well the effects of adverse trade terms on the developing countries, namely the uncertainty of the "demand and prices of primary commodities,"[2] their main foreign exchange earner; and their heavy debts and debt repayments and the restrictions this lays on import capacity.

Birds of the same feather, he says, are flocking together for their own interests instead of persevering in concerted efforts for the growth of the developing countries which would also ensure their own progress.

1. "Aid presents equally serious problems. Quite often it has been in the narrow economic and political interests of donor nations. Exigencies of cold war, international balance of power, desire to maintain spheres of influence, etc; are some of the dubious motivations behind foreign aid. The preponderance of military over economic aid not only weakens the quest for development but distorts investments in developing nations by pushing into an arms race with their neighbours." [E.R.Vol.19, page 360]

2. E.R.Vol.19, page 360.

On this attitude he says; " If this is the shadow of coming events the advanced nations could export their tensions and conflicts to the developing nations in order to ensure peace and stability within their borders."[E.R.Vol.19 page 360].

B. COMMENT.

According to Dr.S.L.Parmar, the awareness of the new scientific and technological advancements and the advantages at which they place humanity has clearly revealed the widening gulf between the rich and poor nations. The poor become very much dissatisfied with their growth rate and impatient.

This is one of the disadvantages of great foreign influence and the introduction of new technology in a very young economy. A sudden desire to abandon old methods without first thinking out some better still locally improved methods but switching over to new foreign ideas and inventions could have disastrous long term effects on a poor economy. Obviously a gradual better planned growth rurally based and expanding, much more suited to the local raw materials and labour as well as capital would benefit the poorer countries more. Parmar shares this view and opposes the idea of the developing countries' imitation of the developed nations.

The leaders of the developing nations should control their appetite for foreign luxury goods and explain the important priorities to the people, particularly the elite. For the

elite have contributed enormously in spoiling the society. Most of the developed societies today, most probably grew at their rate, at a much slower pace, not so scientifically and technologically influenced as they are now influencing the poorer countries. They were themselves poor and not impatient and unlike the developing countries today, were not themselves so exploited by foreign powers.

Dr. Parmar says that modern technology and universal knowledge of poverty could help and enhance world development efforts. This does not seem, so far, to be a realistic view, judging from the general economic situation in almost all the African countries. Modern technology certainly has an important role to play in development. It is in fact doing so but the approach to the whole issue by both the developed and the developing nations who are involved in the employment of modern technology for development is what one might be strictly opposed to. The lack of love, concern and goodwill on the part of the one and lack of the sense of vision, proper sensible planning and application on the other.

Looking at the present global situation, one can clearly see that we are getting even more divided with a sort of new partition taking place. One set of developed countries is economically and militarily clubbed together and supporting certain groups of developing countries as well as using them to achieve certain ulterior motives. They are at the same

time defending them directly or indirectly, openly helping them and secretly exploiting them. Such exportation not only of their technological advancement to the developing countries but their own values and in fact political, social and economic influences, culture and customs as well which result in many cases to the developing countries' abandoning most of their own values and customs and their own original ideas without perhaps sifting them to retain and use the goodies in them. Parmar opposes such influences.

The other set of developed countries go on in a similar manner with their own policies and we are now ending up with the human universe being either "left" or "right" with a few others left with indecision. One side at one time or other seeing the other as evil. If we must for any reason link development with peace, then we must ask if any headway is being made. Perhaps the most painful aspect of the whole situation is that through the world powers, the developed nations are divided each part having their allies, they have not only succeeded in creating even sharper divisions among some developing countries but with their support, the shedding of innocent blood. Part of such divisions are now deeply rooted and taking place in the developing countries. Thus the developed nations who should help in building up are, as well, using their modern technology to tear and pull down the very places. For example, every war being fought in the developing countries, is fought with the weapons from the developed countries. As Dr. Parmar says; "If this is the

shadow of coming events the advanced nations could export their tensions and conflicts to the developing nations in order to ensure peace and stability within their own borders." [1]

The fact that the developed countries' products are becoming more independent of the raw materials from the developing countries, as Dr. Parmar says, is all part of the essential process of growth which scientific and technological progress must bring about. The very raw materials can be used full-well by the developing countries for greater progress in their development, if only they can for a moment think of indigenous technology. It is rather a good challenge that they must think of economic growth in their own way, no matter how crude it might seem. For the fact that nature has blessed them with certain natural resources or primary raw materials, means that nature is also capable of helping them make full use of them in various ways to their own benefit and to the benefit of mankind. It demands great effort to discover how.

It really teaches the developing nations that all they need is not just political independence but to a great extent, economic independence and more, instead of the ever increased dependence on the developed world before they can make any start at all.

1. E.R.Vol.19,page 360.

6. MICHAEL BERGMANN (ECUMENICAL REVIEW VOLUME 19, 1967 PAGES 368-376)

A. SUMMARY.

Dr. Bergmann takes a look first at the development myth,[1] through the evolutionary theory. In his view, the nations are moving steadily in a linear track, through different stages towards a goal "development".[2] Some, he says, have already gone far ahead of the rest, there are those at the middle, some are just beginning, while there are others yet to start.[3] According to him, the race never stops but those nations at the forefront he says are even on a higher speed.

With the above view, he goes on to say that it necessarily follows that the developing countries would have to copy the developed countries' life style to become developed.[4]

The idea of technological civilization he says is being continuously transmitted around the world through several

1. Dr. Michael Bergmann of the Evangelical Lutheran Church of New Guinea and a sociologist, writes on "Impact Of The Development Myth": [E.R.Vol.19, page 368]

2. "According to this fundamental myth of present day technological civilization, the world is moving, not in a cyclical but in a lineal manner. It had a beginning and is moving toward an end.history itself is moving in a definite direction: in the beginning, the world was simple; more and more, it is moving on to complicated organizations which tend to include everything in an intricate network of mutual interdependence." [E.R.Vol.19, page 368]

3. "It is a natural consequence of this myth to designate (the nations) as "developed" "semi-developed" or "under-developed". Today the "under-developed" are called "developing" nations. This is a euphemism used to describe the countries which are least involved in technological civilization." [E.R.Vol.19, page 368]

4. E.R.Vol.19, page 369.

means which include television, radio, the press, books, travel etc; This the poor nations see as development and desire a change in their situation in that direction.

Bergmann further presents "the myth of a static universe moving in cycles." [1] Human beings, he says, form different groups to survive, by dominating their rivals. [2]

In his opinion, a development myth is of first importance to every nation. It would outline what their development is all about and through education the people are made aware of their development myth.

In conclusion, Bergmann discusses the role religion can play in development. "Contemporary theologians regard the commandment given to Adam to cultivate the earth and dominate it as an invitation to under-take scientific research and technological inventions.

{Referring to Pope Paul's statement, [3] he says} that the biblical concern for justice, human dignity and peace is brought home to us in our time, {through development}. Christianity points the way to development by making man responsible for himself, for the world and for his fellow man." E.R.Vol.19, page 376]. Christ he says identified

1. E.R.Vol.19, page 369.

2. "In former times this led to warfare between villages and tribes. Today, warfare is on the frontiers of influence between the major powers. The whole contribution of technology consists merely in enabling a group to destroy its enemies more effectively, and to permit more of its members to survive at the cost of the systematic destruction of nature." [E.R.Vol.19, page 369]

3. "Development is the new name for peace." [E.R.Vol.19, page 376]

himself with the poor to help them rise above their poverty, so must the Christians do, after their leader.

B. COMMENT.

According to Dr.Bergmann, development actually means that the developing countries should acquire the way of life of the technologically civilized countries.

This denies the developing countries the fact of being themselves and growing up in their own way for the benefit of their communities. Perhaps this view has unfortunately arisen largely because of the ways the technologically civilized world has always influenced the developing world. This may help to account for the great difficulties many developing countries are in, and the reason why there is no lasting and meaningful economic growth in the developing countries.[E.R.Vol.19,page 359]

However, Dr.Bergmann is presenting us with how development was seen in the sixties and pointing to the implication of this "myth". If in the quest for development, the developing countries try to be themselves, they may become like the developed nations, but in their own ways and systems. This would indeed be a true and lasting development in which they may be better able to recover from or even maintain their stand in any economic crisis or recession.

The acquisition of foreign ways of life make a people lose their natural identity and condemn to death, their own cultural background. In many poor communities the early

Christian missionaries made the mistake of condemning, and tried to abolish quite a great part of some of the people's cultures, labelling them as being incompatible with the faith.[1] Unfortunately, this led the early elite who acquired Western education, to isolate their own people and ignore their own culture. This was the effect of the influence of foreign culture. For this, Dr. Bergmann says; "The aim of development is to make all countries in the world adopt the same cultural pattern." [2] How defensible is such a view? Perhaps we might ask why God created so many different people and different cultures. The different people, within their different cultural backgrounds must have to develop, remaining culturally different. It is up to the developing countries to pass down their cultural values to their succeeding generations. For the maintenance and successful transmission of this, they can for example, improve upon the agricultural methods they have inherited, and modernize the equipments; as well as find the most suitable political system for themselves.

Traditional medicine should not be discarded in favour of Western medicine, without making efforts to improve the production methods and use of it. Though this wasn't obvious in the sixties, it is now clear but perhaps yet to be put into practice.

Bergmann's "myth of a static universe moving in cycles", may be seen as a more relevant development myth in the light of

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1. E.R.Vol.24.No.3, page 306. CP.E.R.Vol.24.No.3, page 320.
 2. E.R.Vol.19, page 369.

a great deal of the present day events the world over. In fact the full effect of the pollution of our environment, including the sea, as a result of our technological civilization may never be realized.

Yet technological civilization has made life more comfortable, pleasurable and much easier in certain ways. It reveals the many skills and potentialities of man and provides more efficient ways of doing things, as well as left many, even in the most highly developed nations, permanently without hope of a decent means of livelihood. This alone creates its own problems. This is the more reason why the developing countries must find the best ways to take in their quest for development to avoid the same "mistakes" of developing the masses of their poor citizens out of a job.

7. CHARLES ELLIOTT (ECUMENICAL REVIEW VOLUME 19, 1967 PAGES 377-381)

A. SUMMARY.

Dr.Elliott[1] advocates the careful consideration of the importance and role of the cultural structures and the shelving of those which hinder economic development.

The extended family system he says, is a very important part of the family life of almost every African, and as a cultural phenomenon, makes savings almost impossible and inhibits proper economic growth.[2]

He also counts as an obstacle to agricultural and economic development, the cultural value system in many developing {African} countries; in which the number of one's cattle served as a status symbol. In his view, this tends to emphasize quantity rather than quality. He feels that; "The removal of this element in the value-set may be a necessary precondition of agricultural revolution: it is certainly not a sufficient condition. It has already been shown that this cultural feature is associated with a surprising ignorance of cattle husbandry.

1. Dr.Charles Elliott was Reader in Economics at the University of Zambia in Lusaka, Zambia and writes on "Cultural Foundation for Economic Development".E.R.Vol.19,page 377

2. ".....the extended family system is an obvious example of a cultural phenomenon that obstructs savings. At its best it is a fine system of social security, ideally adapted to the economic conditions of poor societies. As such, it demands the sharing of any "excess" wealth among the members of the extended family or even of the clan, and therefore renders accumulation of money nearly impossible."[E.R.Vol.19,page 378].

(Elliott incorrectly spelt Elliot in E.R.Vol.19).

The change in values which, in terms of cattle, substitute quantity with quality, does not therefore immediately lead to substantial improvements in the national herd."[E.R.Vol.19,page 378].

As there are cultural features associated with successful development, the developing nations, he says, should be able to discern which ones they are and how best to apply them.

He sees African "traditional societies as authoritarian whose values favour a socialist totalitarian form of development." [1] In addition, there have been some religious influences and he sees within the society a mixture which can be of much help as well as of great harm. "This cultural muddle-it is too confused to be a cultural fusion-is at once strength and weakness. It is a source of strength precisely because it provides some cultural foundations for any type of economic order from totalitarian to untrammelled capitalist. It is a source of weakness because it provides an adequate cultural foundation for no one economic order." [E.R.Vol.19,page 380].

Dr.Elliott shows two important ways in which the churches can contribute enormously to help the cause of development in Africa. He asks: "In this confusion, where do the churches stand? Hitherto they have found it difficult to divorce their evangelism from the cultural milieu of their countries of origin. This has sometimes led them to strike cultural attitudes which most would now agree were silly,

1. E.R.Vol.19,page 380

such as the prohibition of African dancing on the ground that it was sensuous and debasing.....The churches must be more sympathetic than they have often been in the past to the poor countries' attempts to grapple with the relationship between culture and ideology. "African socialism," for instance is a woolly concept, but not one that is in any sense anti-Christian or even anti-God. Yet the churches in Africa have so far treated it as an engineer treats an unexploded bomb with a mixture of caution, hatred and fear."[E.R.Vol.19,page 381].

He also suggests that the churches should condemn and encourage the people to abandon polygamy, both on biblical grounds and because it is a bad system for the economic growth they desire.

B. COMMENT.

On Dr.Elliott's condemnation of the extended family system, that it "... renders accumulation of money nearly impossible;"[1] I would say that: "'the most valuable of all capital is that invested in human beings.'"[2] Putting it in a much wider sense, this cultural phenomenon aims at investing in human beings in various kinds of ways conceivable, which include sponsoring students in institutions of higher learning, paying for people to learn some professional trades and be able to fend for themselves. To help one establish a small business of his own or shop,

1. E.R.Vol.19,page 378.

2. E.R.Vol.19,page 405. Here Dr.Kurien was quoting Marshall.

farm, poultry, cabinet making, mechanics etc.etc. It is aimed at helping others stand on their feet and become independent. It has got to be seen as an attempt to care, to show concern and to help the less privileged, their neighbours to survive, grow, get established and possibly in turn to enable others become self-supporting. In the first place, all those who may be looked upon to be in a position to save up a lot for investment, must have themselves been brought up, trained through others' supposed savings, without which they themselves may not have been able to come as far. For the fact that they are in such positions that they can save enough for development as private entrepreneurs is even a clear indication that the extended family system is no potential obstacle to development but does effectively aid it. Perhaps without the extended family system, Africa would have been even more backward than it is now. Many of the elite today wouldn't even have been able to get higher education. This is one of the African cultures which the people have tried to hold on to, the destruction of which will inevitably rob them of a very essential aspect of their very existence.

Blame for any failure in the system should rather be laid on over-population due to lack of better family planning and birth control.

Dr.Elliott does not go deep enough into the extended family system to note its greater and long term successes in effecting growth and sustaining it. Perhaps we might do well

to take a little closer look at some of the ways in which the system works.

It might in some cases depend on the initial patrimony of the family group. In such a case, those who have benefitted from the fortunes of the family group are expected to save up from what they have achieved by taking advantage of the family group fortunes for the benefit of others after them. Certainly not all the family groups inherit great fortunes. Some therefore remain really very poor for quite a long time. But to tie it down to family groups is to starve the system of the extended background from which it derives its very name and its true manifestation, in fact in a crude sense, it could be called a "Brotherhood". In the system the needed help may come from many different quarters ranging from one's uncle from the mother's side, father's side, to any of one's blood relations, no matter how remotely related. Patrimony is entirely out of the question. In fact as Ali-Mazrui says, there is no such word as uncle or auntie among the Africans; they are non existent in African vocabulary.[1]

Any "successful" person sees it as his/her responsibility to help train, educate his/her brothers, sisters or other relatives. This indeed supports Dr.Elliott's view that ".....it demands the sharing of any "excess" wealth among the members of the extended family or even of the clan,"[2]

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1. Ali Mazrui: (A clash of culture) *The Africans*.
 2. E.R.Vol.19,page 378.

but a sharing of "excess" wealth in such a way that it produces skilled human resources and welfare in the society. It reminds every successful person of the less privileged among their people. This of course lays some burdens on one's conscience - e.g. concerning finances - yet it is noteworthy that no one is ever compelled to comply. The system has many advantages as well as some disadvantages. It can really cause a major drawback to the savings of a young prospective entrepreneur, as Dr.Elliott points out. It would be better for one to be well established before helping others to rise up in a manner that would involve heavy spending on a regular basis. This again means that in some cases, many waiting for such a brotherly helping hand, may have to wait for a much longer time indeed.

Dr.Elliott, also condemns as an obstacle to agricultural and economic development, the cultural value of the number of one's cattle, serving as a status symbol. We must first note that Dr.Elliott was just looking at only one aspect of farming in African societies. Perhaps up to the time he was writing, just as the number of one's wives, children and the length of one's barn, so did the number of one's cattle serve as a sign of one's wealth and prosperity in certain areas of the life of the people and hence were a status symbol. Could these not be seen as some of the cultural values that many aspired to which inspired them into greater efforts, which

made them work harder in agriculture?[1] These at the time did not inhibit growth but enhanced economic growth. Just as sin offerings and the Old Testament priestly sacrifices were acceptable to God and served the purpose then, until Christ the great high priest offered the sacrifice for sin once and for all. Dr.Elliott may not be right both then and now, to say that such a value system substituted quantity for quality at the time. He would perhaps agree that not only did they want to own large number of cattle but they did their very best with whatever they had then, to take every good care of their herd. In fact at no time in the history of man has any shepherd or farmer liked to lose even one animal through "death" or to see his cattle in poor or deteriorating form. Indeed both quantity and quality are of great importance to any shepherd or cattle farmer all over the world.

Dr.Elliott recognizes the strength and weakness of what he sees as "this cultural muddle". One could say that the people have lost the original content of their own culture and at the same time failed to get a firm hold on what they have taken on. Perhaps a thorough examination of the people's culture before the external influences would

1. With time, vast areas of palm plantation became of great importance. This was one of the things that helped Nigeria become the world's largest producer and exporter of palm oil. In recent times, buildings, companies and other forms of investments have largely displaced these earlier values. These sorts of cultural values undoubtedly served their purposes then. They at the time helped to boost agricultural products and economic development.

clearly indicate that "this cultural muddle" may not have existed in their societies. They may therefore have to retreat to some extent. It may sound out of place to say so but it certainly seems to be the right step that must be taken, being a backward step that must lead them forward. Why? Because every cultural structure has its own cultural values. To adopt an alien cultural structure, one must be able to afford what it takes, understand it full well, know its values, sift it, take what is compatible in it and be well able to blend them with those of one's own culture to enrich it. The developing countries do not appear to be doing this - hence "the muddle", the confusion and economic decay instead of real and sustained development. For example, the extended family system in Africa is a useful and an important cultural feature, but there may be certain aspects of it that need pruning and improving, with possibly some foreign cultural ideas. Also Christian religion is a universal faith which began within a particular cultural background. The scriptures, though with a universal character and message, still has much of that cultural setting of a particular people in history. Yet in every nation there is a very strong belief in one God, the creator who is worshipped in the best possible way the people perceive him, within their own culture. In most developing African countries the early bearers of the Christian gospel strictly condemned the people's own cultural ways of approaching the Almighty without carefully understanding

them. Christainity is now being better understood and Christian worship made more meaningful and more real in the life of the people because of some cultural awakening which has given it a better meaning. In fact *Omoyajowo* says that; "The Aladura churches came into existence because of the older churches' failure to meet the needs of the indigenous people spiritually, morally and even materially, and because of the churches' 'refusal' to be African in worship, in theology and in understanding. ...To him, the Christian church was overtly an arm of the colonial government." [1] Christians are also beginning to see traditional medicine as useful, important and relevant to them, and no more as all evil, which the early Christian missions made them to believe it to be. Even dancing is now a part of Christian worship in many African congregations. It was also condemned as Dr.Elliot also points out. In the early days of Christianity in many African countries, Christians could not go out to watch their own cultural dances, nor even more to participate in them, because they were taught that Christians should not dance. In fact in Galatians 5:21; carousing is, in the Igbo language translation of the bible, translated and written for the people as dancing (*ite egwu*), which is among "the deeds of the flesh" condemned as sinful. Is this not wrong?

1. Akin Omoyajowo: Aladura Churches in Nigeria Since Independence. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*, pages 102,103,109 and 110.

8. JULIUS NYERERE (ECUMENICAL REVIEW VOLUME 19, 1967 PAGES 382-403)

A. SUMMARY

Julius Nyerere[1] looks at some of the problems which the colonial system of education created in Tanzania. He sees the existing system of education in Tanzania at the time as improper or unsuitable for the socialist system of government which his people required and wanted to build. A society in which he says that the economic, political and social policies would be designed to demonstrate the equality of all citizens in all spheres of life and where the people would determine what policies their government should pursue.[2] According to Nyerere, the result of education for children of Tanzania must have a proportionate relevance to the society the people are trying to create.

We shall now be looking at some of the things he points out about the colonial education and the type of education that he suggests would be more appropriate for Tanzania with some possible ways of achieving it.

According to Nyerere, the colonial government provided education which aimed at instilling into young people, the

1. Julius K.Nyerere at the time was the President of Tanzania, and was writing on "Education for Self-Reliance".[E.R.Vol.19,pages 382-403]

2. "....a socialist society which is based on three principles: equality and respect for human dignity; sharing of the resources which are produced by our efforts; work by everyone and exploitation by none." [E.R.Vol.19,page 386]

values of the colonial society and trained them to serve the colonial state, instead of an educational system that would prepare the young people for the service of their own country.[1]

Because of this, personal accumulation of material wealth became the yard-stick with which social merit and worth was measured. The people got increasingly aware of the social and economic inequality amongst the different members of the society created by the colonial educational system. Thus there were the privileged few, favoured and of course strong, who dominated the underprivileged, unfavoured weaker members of the society. Colonial education replaced traditional knowledge with alien society knowledge and this he sees as a revolutionizing of society into a colonial society. This cannot achieve for Tanzania the purpose of education which he says, "...is to transmit from one generation to the next the accumulated wisdom and knowledge of the society, and to prepare the young people for their future membership of the society and their active participation in its maintenance or development." [E.R.Vol19, page 382] Thus at the attainment of independence the education system Tanzania inherited

1. The "...educational system introduced into Tanzania by the colonialists was modelled on the British system but with even heavier emphasis on subservient attitudes and on white-collar skills". [E.R.Vol.19, page 384] CP. "... 'Under the colonial system, schools produced a tiny elite, intended to assist the white administration as civil servants, soldiers, policemen and teachers.' " Rev. Emmanuel Ayivi: Our Education: A way to develop Africa or a passport to something else? *T.N.C.Vol.8.No.2.1973*, page 18.

was both inadequate and inappropriate for it.[1] Some achievements since independence include the abolition of racial distinctions within education and discrimination on religious grounds. Children of any faith or race became eligible for admittance into government or government aided schools without fear of religious indoctrination.

There has also been he says expansion of educational facilities and an increasing number of pupils and students in schools and colleges as well as successful school leavers. He says that the educational system was then being made relevant to the needs of the people by adopting such programmes that teach the pupils and students more about their own history and nation, local songs and language, and not mainly European history, songs and languages.

He writes that for the sake of progress, the acceptance of both the internal and external realities of the poor undeveloped and agricultural economy of Tanzania is important, as this would help in setting them on the right track to achieving their aims. Full realization of what the nation has - for example, its capital and where best to invest it, skilled and experienced people and the willingness of the people to work for possible improvement.

1. Other contemporary writers confirm the same thing, e.g; "If one carefully takes a look at Nigerian education today, he will be shocked to find that education in Nigeria is woefully inadequate. It is not just inadequate; it is a failure." James L.Oladele: We Teach Them Wrong. *T.N.C. Vol.1.No.4.1967*, page 6.

"If we use these resources in a spirit of self-reliance as the basis for development, then we shall make progress slowly but surely,"[1] which he says would affect the lives of all the people.

For Nyerere, rural economy which will improve life in the rural areas is important, for this is where the majority of the people live and work.

According to him, people must work hard, intelligently and in co-operation, as well as share equally in the returns of their labour. Progress he says, would then be "...measured in terms of human well-being not prestige buildings, cars, or other such things, whether privately or publicly owned."

[E.R.Vol.19,page 387] Their "...educational system must emphasize co-operative endeavour, not individual advancement" stressing the equality of all and the responsibility to give service of one's special ability - for example, "...capentry, animal husbandary or academic pursuit." [E.R.Vol.19,page 387]

Nyerere says; "Our education must counteract the temptation to intellectual arrogance; for this leads to the well-educated despising those whose abilities are non-academic or who have no special abilities but are just human beings."[2] Education for young people must be to prepare them for the tasks they may have to be called upon to accomplish for the development and well-being of their society.

1. E.R.Vol.19,page 386

2. E.R.Vol.19,page 388

Nyerere discusses "four basic elements which prevent the integration of the pupils into the society they will enter and which encourage attitudes of inequality, intellectual arrogance and intense individualism among the young people who go through our schools." [1]

(1) He sees the system as an elitist education designed to benefit only a few of the many who go through it. The primary school he says is aimed at preparing the pupils for secondary education and with only 13% going on to secondary school, the 87% feel they are a failure. The so-called successful 13% thus expect high wages, comfortable employment and personal status in society.

It is an educational system which benefits the intellectually stronger ones among them, which gives them a feeling of superiority and a feeling of inferiority among the majority. This produces a class structure and not the egalitarian society they desire to build.

(2) The system is one that separates the elite from the rest of the society making the one see himself as different, and away from the society he should be serving, and whose service must be of a different type, related to status and high salary automatically conferred on him by his educational qualification, and this, as well, makes the majority poor see him as no more a part of them, and as too good to share their rough life of poverty. The schools, colleges and universities have become places

1. E.R.Vol.19, page 389

where both the pupils and their parents see as where education is acquired to transform one from being a farmer and a villager into an urban dweller and a high wage earner.[1]

(3) Nyerere points out that too much stress on book knowledge or formal education has resulted in the despising of the experiences and knowledge of the poor "illiterate" peasants and the under-estimation of the wisdom of the elders. He encourages the acquisition of book knowledge and paper qualifications but is critical of the importance which the government attaches to paper qualifications in preference to the rich experiences of the uneducated men and women through life.

For the proper social and economic growth of the society, he believes that both traditional knowledge and formal education are equally essential. In fact Nyerere's point of view is that for the proper up-bringing of the young people for service in society, they should be helped to make the most of both the better designed formal education and of the values of the society and traditional knowledge. For example, with reference to agriculture, he says; "Our farmers have been on the land for a long time.

1 This is also confirmed by other writers, e.g; "In many African countries today, the school boy who gains his primary leaving certificate leaves the village for the school in the nearest small town. With his advanced level certificate he is off to the capital. The graduate goes abroad. 'Our schools are like an office where you go to get a visa to go somewhere else; to cross the frontier of the particular society where you are, and leave.'" Rev. Emmanuel Ayivi: Our Education: A Way to develop Africa or a passport to something else? *T.N.C.Vol.8.No.2.1973*, page 18.

The methods they use are the result of long experience in the struggle with nature; even the rules and taboos they honour have a basis in reason. It is not enough to abuse a traditional farmer as old-fashioned; we must try to understand why he is doing certain things, and not just assume he is stupid. But this does not mean that his methods are sufficient for the future. The traditional system may have been appropriate for the economy which existed when they were worked out and for the technical knowledge then available.Our young people have to learn both practical respect for the knowledge of the old "uneducated" farmer, and understanding of new methods and the reasons for them."[1]

(4) Nyerere condemns his people's attitude of looking at academic studies as purely a learning process which should have nothing to do with manual labour. So that once one becomes a student, he or she is automatically exempted from being actively involved in any manual work, even farm work during holidays. Even the community he says would not expect students to be involved in any hard work which may be uncomfortable or unpleasant.

1. E.R.Vol.19,page 391,392. Also; "Our pupils learn to despise even their own parents because they are old-fashioned and ignorant; There is nothing in our existing educational system which suggests to the pupil that he can learn important things about farming from his elders. The result is that he absorbs beliefs about witchcraft before he goes to school, but does not learn the properties of local grasses; he absorbs the taboos from his family but does not learn the methods of making nutritious traditional foods. And from school he acquires knowledge unrelated to agricultural life. He gets the worst of both systems."[E.R.Vol.19,page 392]

While at home with parents, because of the way formal education has been regarded, they cannot help their poor farming parents with some really hard jobs, or engage in jobs like digging a drainage ditch for their village. This system, Nyerere says, is not preparing them for proper committed service to their society but only for white-collar jobs and high wages.

He further says; "...our young and poor nation is taking out of productive work some of its healthiest and strongest young men and women. Not only do they fail to contribute to that increase in output which is so urgent for our nation; they themselves consume the output of the older and often weaker people...they do not learn as they work, they simply learn. What is more, they take it for granted that this should be so." [E.R.Vol.19, page 392]

According to Nyerere, these faults can and should be corrected, for the society he believes, cannot be served effectively by pupils and students who have been raised up educationally by 'theoretical teaching'.

He feels that the education given, for instance to primary school pupils, was not sufficiently related to the tasks they were expected to accomplish in the society, and were still too young to be seen as responsible young workers.

He therefore suggests that primary school entry age be raised. This he says will enable the children 'learn more quickly' at school. Then, the primary school leavers would be much older and since only a few are able to go into

secondary schools, and fewer still from secondary school may get into university, the education system should be designed in such a way that at any complete stage the pupils or students may become better able and older to render meaningful and responsible service to their communities. It should be a complete education at any level preparing the young people for service. [1]

B. COMMENT.

Nyerere condemns the people's attitude of regarding the students as automatically exempted from manual jobs, blaming it on the education system. This situation, as in many African countries, was also true in Nigeria. For instance, from 1954, the government of the Eastern Region and its many committees, were very critical of the mission education system they were inheriting, for the lack of adequate emphasis on "...science and technology generally, and on agriculture, the mainstay of the region's economy, in particular. For this reason, it was argued: the colonial type of education... did not adequately meet the needs of the country... The result is that manual, agricultural and technical education have come to be associated with inferior status and to be accorded low instead of high

1. "The implication of this is that the education given in our primary schools must be a complete education in itself. Similarly, secondary schools must not be simply a selection process for the university, teachers' colleges and so on. They must prepare people for life and service in the villages and rural areas of this country." [E.R.Vol.19,page 394]

regard in the scheme of things."[1]

Nyerere sees the problem and recognizes the importance of getting it corrected. This correction is perhaps most necessary in the life of the people, not just in the education system. The people may be scared of the tensions and troubles which trying to correct this might cause those committed to changing the situation. On the one hand, those who are not privileged to go higher in academic life may be shy to voice the problem lest they be accused of trying to deny the elite, or the students, of the status and privileges their brilliance has given them. On the other hand, the students and elite see it as a special privilege which they should not be robbed of.[2]

The issue of "...a complete education in itself,"[3] appears quite impracticable if only because Nyerere sees it essential that the lucky few who have the opportunity of continuing their education to professional levels like engineers, doctors, teachers etc.etc, really need higher education and "...long and careful training."[4] One therefore immediately asks: At what point or level can education be said to be complete? If this can in some senses be said of at the university level or at the end of a

1. A.E.Afigbo: *The Missions, the State and Education in South-Eastern Nigeria*, 1956-71. In Edward Fashole-luke et.al. (Ed): *Christianity and Independent Africa* page 182.

2. This of course could be a very ugly state of tension and it does indeed exist in the political and social arena in many African countries and would take great courage, wisdom, love and humility to sort out.

3. E.R.Vol.19,page 394.

4. E.R.Vol.19,page 394.

professional course, would it also apply at the primary or secondary school level? At these latter levels, even the services the school leavers can render to the society, would be very much limited and unskilled.

To prove that education at that level is in fact far from being complete, they would still need every guidance, directives and a lot of correction in any practical valuable service they may be required to render to society. Even if they have been taught new farming methods, it does not make them experts. They are yet to prove how successful any such methods would be. In many ways, they are still apprentices but with some new ideas. To make a living, they must learn a trade, get some clerical jobs or largely remain as unskilled labour.

The important thing is to educate them to see themselves as part of the society in which they must be willing to serve in any situation or job. They should be made to understand that their education is made possible through some sacrifices by the communities. This would help them to realize that they owe the local communities a lot and thus see it a great part of their responsibility to contribute to the development of their societies and to the training of others. Indeed, their education is an opportunity cost, and a debt which they owe. Thus they must ask themselves: "How can I ever repay this debt to the community?"[1]

1. Julius Nyerere: The way to a better future. *T.N.C. Vol. 2. No. 1. 1968*, page 6.

Nyerere's suggestion of comprehensive education seems ideal here "...that all schools, but especially secondary schools and other forms of higher education, must contribute to their own upkeep. They must be economic communities as well as social educational communities. Each school should have, as an integral part of it, a farm or workshop which provides the food eaten by the community, and make some contribution to the total national income.It is a suggestion that every school should also be a farm; that the school community should consist of people who are both teachers and farmers, and pupils and farmers." [1] This as Nyerere says, would make its recipients realize that they are in every way part of the society which must "...work our way out of poverty...depending upon each other." [2] Also, by making use of the good local farmers to teach and supervise the pupils and students in certain aspects, as well as using other good and experienced workers in their respective fields like carpenters, and other craftsmen, will make both the public and pupils or students aware of the fact that it is not just book learning that is worthy of respect. Then Nyerere's complete education could be seen as an open ended system which leaves every one with some hope and no feeling of failure or frustration.

Nyerere's view of assessing the pupils and students on what they had been taught and on their community service during the same period, can help reveal the pupil's or student's

1. E.R.Vol.19, page 396.

2. E.R.Vol.19, page 397.

ability or talent. It can also hinder one's progress. Some are purely academicians and too poor on manual jobs. Failing one for poor performance on manual jobs, which may hinder one from gaining admission into higher institutions, might eventually be depriving the nation of one who could be a very useful politician, great scientist or national leader. Others, through their remarkable performances in community services and manual jobs, may be recommended for higher education and fail to prove their capabilities in the academic field. Great care must be exercised in these matters for they are decisions of the greatest importance about the future of unique individuals and also help to determine the possible future of the nation.

Nyerere recognizes that the colonial education system was all they had at the time and his own educational proposals were for its expansion and only a part of the packages he has for their development.

According to Nyerere, "...our young and poor nation is taking out of productive work some of its healthiest and strongest young men and women. Not only do they fail to contribute to that increase in output which is so urgent for our nation; they themselves consume the output of the older and often weaker people. There are almost 25,000 students in secondary schools now; they do not learn as they work, they simply learn." [1] One wonders how Nyerere can reconcile this

1. E.R.Vol.19, page 392

with his earlier point that "...only about 13 per cent of our primary school children will get a place in a secondary school, the basis of our primary school education is the preparation of pupils for secondary schools. Thus 87 per cent of the children who finished primary school last year - and a similar proportion of those who will finish this year - do so with a sense of failure, of a legitimate aspiration having been denied them. Indeed we all speak in these terms, by referring to them as those who failed to enter secondary schools, instead of simply as those who have finished their primary education. ...The same process operates again at the next highest level, when entrance to university is the question at issue." [1] How is this 13 per cent the most fit - "...healthiest and strongest young men and women," for agricultural and other manual jobs? What are the other 87 per cent doing? Perhaps the few who excelled in the academic field have clearly demonstrated where their own abilities lie, where and how best they could be of the greatest benefit to the nation. It would therefore be to the best interest of the government and the society, to make the best use of them. Perhaps the other 87 per cent are yet to show where their own abilities lie, what their talents are. However, the provision of a complete and appropriate education for primary school children as Nyerere proposes, is a first step, a sort of solid foundation on which further structures would be erected. It therefore provides a variety

1. E.R.Vol.19, page 389

of opportunities for young people; not only to serve the society better but to be able to try their hands on various things and be well able to find where best they can fit in. In proposing that the entry age into primary schools be raised, to help the children "...learn more quickly",[1] one should consider other universal facts of life with regard to the future of these young people; such as getting established in life, marriage and child bearing and of course, retirement. Once the first stage is started a bit too late, it affects every other succeeding stage in life. A nation working on such a proposal would, with time, produce some generations of citizens with comparably lower capabilities from citizens of other nationalities. For every human life and development is in stages or cycles and when certain activities that belong to a particular stage is delayed it would adversely affect both the mental and social growth of the individuals concerned.[2]

Perhaps for better educational performances and quicker understanding in the early years, parents should rather be informed on how best they can help during the early development stage in the life of their children.[3]

1. E.R.Vol.19,page 394

2.Dr.H.Spencer Lewis: *Cycles of Life* page 60.

3. "As far as other areas of development are concerned - language ability, intellectual skills, and emotional development - early deprivation does appear to have lasting effects. Children whose learning opportunities are restricted during the first two or three years of life - who are not talked to, read to or encouraged to explore their environment - are seriously behind - in language and intellectual skills by the time they enter school and may never catch up." Hilgard and Atkinson: *Introduction to Psychology seventh edition* page 69.

9. C.T.KURIEN (ECUMENICAL REVIEW VOLUME 19, 1967 PAGES 404-411)

A. SUMMARY.

Dr.Kurien[1] says that after the second world war development became an international issue and that economists and politicians saw development as capital formation and that lack of capital leaves a nation poor. Over-population in poor countries he observes, provides them with all the human resources needed for their growth but the necessary technology they must have to import.

He stresses the importance of investing in education as a nation invests in other projects, which Strumlin, a Soviet academician, advised in 1919. For the higher the educational level attained, the greater the worker's efficiency, revealed the Soviet. He quotes Adam Smith that "'the acquisition of such talents by the maintenance of the acquirer during his education, study or apprenticeship always costs a real expense, which is a capital fixed and realized, as it were in his person,' (and Marshall who says that) 'the most valuable of all capital is that invested in human beings'"[2] He also quotes the Report of the Indian Education Commission that education is the major and only instrument of change with no violent revolution.

1. Dr.C.T.Kurien of the Church of South India was Professor of Economics at Madras Christian College, Tambaram in India; He was writing on the "Role of Education in the developing countries."

2. E.R.Vol.19,page 405.

Kurien sees the education in the developing nations as an imported foreign commodity commanding great respect. He deeply regrets that the system did not fit into the society and was not properly equipping them in the right direction for the proper growth of the society. The students, he says, learnt little or nothing about their own countries and peoples.

For a healthier system of education to ensure growth, he suggests "...a simple change of attire and customs, a change in the medium of instruction from a foreign language to the language of the land, the introduction of work experience as an integral part of education or some form of community service as a pre-condition for the award of the degree. The aim in all these cases must be to make the students aware of the society in which they live, to appreciate its cultural heritage and to understand its problems." [E.R.Vol.19, page 408].

All the developing countries, he says, lack an adequate supply of skilled man power, but have a problem of unemployment for their educated young people. He calls this the lack of plan for the expansion of education, a waste of resources and suggests planned education.[1]

1. "...careful calculations of the needs of the economy over a period of time for men and women with different kinds of skills and training and the adaptation of the educational system to supply them in the right numbers, and the proper times are the main features of man power calculations and projections. Such forecasting of man power requirements plays a critical role in restructuring the educational systems in the context of economic development." [E.R.Vol.19, page 409]

B. COMMENT.

Dr. Kurien suggests a number of changes he feels would help to equip the students for service in their own societies. For example, that the language of instruction be changed to the language of the land. This would be very helpful mainly within the Arab world where one language is spoken. In places like the United Kingdom, USA, USSR, France, Italy, Greece and Germany, to mention only a few, the people have one common language within their respective countries, hence they study in their own languages, and only need any particular foreign language for communication with people of other nationalities. In many African countries the story is entirely different. Nigeria, for example, has many languages and the three major ones; Igbo, Hausa and Yoruba are taught up to university level. It would indeed be impossible to change the language of instruction to one of the languages of the land. It would also be uneconomical to provide books in the people's own languages in sufficient number and in all the field of studies. The students would also find it much more difficult in further studies overseas because of the language barrier. It would have been much easier had the colonialists adopted this method earlier; at the time formal education was introduced, as was done for the Bible. It would even have been seen necessary then for some of the very large African countries to be made smaller by keeping people of the same language as a nation.

A. SUMMARY.

Clark[1] says that Education is Development and that the importance of development is using to the fullest, both natural, material and human resources of any nation.[2]. He sees population explosion as providing the developing countries with enough human resources. He regrets that illiteracy was hindering growth in the developing countries and constitutes a great danger to the life, safety and potentialities of the individuals. In fact, "...what is so difficult is that the more illiteracy there is in any community the harder it is to begin to cure this deficiency disease, to remedy this mental malnutrition." [E.R.Vol.19, page 412].

In providing education for their citizens, the governments of the developing countries he says, face enormous obstacles, which include how expensive education has become, and their limited resources as well as the shortage of well trained teachers for their own institutions. He also points out the possible danger of the education system which separates the pupils from the society in which they must

1. Mr. William Clark of the Church of England was Director of the Overseas Development Institute, London, at the time he was writing on "Education for Development;" [E.R.Vol.19, page 412]

2. "All development depends on making better use of human being's capacities and that means education." [E.R.Vol.19, page 412]

live and serve. Clark advocates rural economy, with great emphasis on agriculture. He decries the white-collar mentality of education for many who see education as a passport to quick, "clean" jobs in big cities and towns away from the villages.

Clark supports technology and industrialization but points out the dangers of over emphasis on them at the expense of agriculture. Misplaced priorities, he says, particularly by the developing countries through the bad influence of the present swift swing to technological advancement, could be catastrophic.[1].

He also advocates planned education.[2] "Development (says Clark) was made for man and man for Development." [3] The whole man should be educated to know his rights and his responsibilities as a citizen and this is what he sees as education for development. He suggests that indigenous professors and teachers be raised and all educational institutions made to be deeply

1. "First that it will be far too narrow, in fact training a pupil for a special job which may well be swept away in the very process of development, leaving him without the fundamental education to adapt himself. Second there is a great danger, more apparent in Asia and Latin America than in Africa, that technological education will produce far too many semi-skilled men. One of the misfortunes of modern technology is that it does not provide very much employment, so that in parts of Asia today I have found people with quite respectable engineering diplomas or even degrees, unhappily employed mending bicycles." [E.R.Vol.19, page 415]

2. "It is therefore essential to have some general basis of education so that people are not specially educated only for redundancy." [E.R.Vol.19, page 415].

3. E.R.Vol.19, page 416.

rooted in the culture, history and politics of their own people. "A high post in the university of a new country should be the ambition of the most seriously ambitious, because it uniquely enables the holder to influence the character and long future of the country." [E.R.Vol.19,page 416].

B. COMMENT.

It may not be exactly correct as William Clark says, that "Every illiterate person is an under-utilized resource in the struggle for human betterment and economic development." [1] Most of the people one may call illiterates in most developing countries, have proved to be among the most productive citizens within their communities. They make up about 90% of the farmers in the developing countries who produce the bulk of the unimported local food consumed by the society. [2] They are the masons and unskilled labourers who help to build our mansions, sky scrapers, bridges, roads and other infrastructures which are all part of the evidences of development in a society. They sweep our streets, keep our shops and offices clean. They have been the blacksmiths, who produce the local farming tools such as knives, machete, hoes of different kinds, rods and household utensils, as well as local fire arms, like

1. E.R.Vol.19,page 412.

2. "But the school is always separate; it is not part of the society. It is a place children go to and which they and their parents hope will make it unnecessary for them to become farmers and continue living in the village." [E.R.Vol.19,page 390]

the local short guns and much more. In most developing countries, they are the carpenters, the cabinet makers, in fact every conceivable manual job is seen as meant for them. No educated man or woman would want to take up any of these jobs in African countries. "He does not really know what it is like to live as a poor peasant. He will be more at home in the world of the educated than he is with his own parents.....he will often find that his parents and relatives support his own conception of his difference, and regard it as wrong that he should live and work as the ordinary person he really is." [E.R.Vol.19, page 390] This is one of the issues which Nyerere discusses among the four basic elements which in his view, prevent the integration of the pupils in their societies.[1] Actually in most African countries, road maintenance and every conceivable wage earning manual job is meant for those we consider to be the "illiterates". Even where some wealthy elite have owned large acres of farm lands, they have served as labourers to the elite and are profiteered on.

There are indeed numerous ways in which they are contributing immensely to the development and economic growth of their respective developing countries. It may therefore be wrong to see them as the under-utilized human resources. Perhaps their contributions to the growth of the developing societies have been grossly underestimated and they wrongly labelled the laibility which the one quarter -

1. E.R.Vol.19, page 389, 392.

literate population has to bear on their backs.

Those who can be said to be under-utilized in any society, are the lazy who could of course be literates or "illiterates", the criminals, bandits who would even constitute a threat to society, and such persons who have failed to discover and or use their talents to make their own vital contributions to the society.

Mr.Clark's view is that with formal education, the "illiterates" would be better able to serve their societies. Thus it will help to improve their quality of services and increase the production out-put in the society. This is not an easily justifiable view if only because most of the literates or elite in the developing societies have mainly taken to white-collar jobs behind office desks which they of course see as the privilege of their education.

The system of education in the developing countries as both Nyerere, Kaunda and Kurien point out, is one that gives the people the impression that it is the gate way to white-collar jobs and to high wages and not necessarily for increased production and better services as it should be, if not, both Nyerere, Kaunda and Kurien would not be complaining. It exempts its recipients from manual jobs and from any laborous or dirty jobs.[1]

1. The recipients of missionary education in Africa "saw missionaries and Reverend Fathers and (in due course) British administrators. They did not see British bricklayers and dustmen and farmers. Thus missionary education tended to become identified with education for a 'white-collar job.'" Editor: Education for Unemployment. T.N.C. Vol.1.No.5.1967, page 3.

This being a generally held impression in most developing countries, how then can we prove that the "illiterate" people of these developing countries, who are in their own way contributing of the best of their ability for the growth of their countries, could have done better if they had themselves received formal education and are "literate" like the others? What evidence can prove that they would not also have adopted the same attitude to manual labour and "dirty" jobs which the elite in their societies have? In fact, "if one wanted to find the honest, hard-working, selfless Nigerian, one finally concluded that one must search among the illiterate of the nation." [1] After all, Mr. Clark himself says; "Yet at the moment throughout the developing world there is a constant drift of 'educated' people away from the farms (the front line in the battle against poverty) into the towns, where they are often unable to get industrial or clerical work, and merely add to the bitter slum proletariat." [2]

This argument is in no way intended to undermine the importance of academic education as vital for development. Education can in fact be seen in this context as important for the modification of old methods, discovery of new ones through research and the diversification of the sources of income conducive for growth.

1. Jeanne L. Oladele: We teach them wrong. *T.N.C. Vol. 1. No. 4. 1967*, page 6.
2. *E.R. Vol. 19*, page 414.

11. RICHARD M.FAGLEY (ECUMENICAL REVIEW VOLUME 19, 1967
PAGES 428-435)

A. SUMMARY.

Richard Fagley[1] sees the whole strategy of development as war on poverty. In his view, this war on poverty can only be won through governments co-operating with one another. Not just governments but Christian organizations as well as private investors.

The churches, he says, must play a very important part in fashioning an adequate strategy by using their many years of missionary experience (which were in most cases also in the developing countries), for this war on poverty.

The central issue is the great value of the life of man which makes man the sole target in this war on poverty.

He recognizes the enormous resources of largely untrained and unskilled man-power readily available in the developing countries which need to be properly trained, organized and put into more appropriate use for development.

He also notes the importance of education in the developing world and the growing tendency to relate training to those areas which are deemed relevant to the people's needs but points out the importance of broader training programmes as a long term asset.

1. The Reverend Dr. Richard M. Fagley of the United Church of Christ in the U.S.A; was the Executive Secretary of the Commission of Churches on International Affairs. He writes on "Christians and an Overall Strategy of Development." [E.R.Vol.19, page 428]

He condemns the mass illiteracy among women in the developing countries; "It not only retards the effective mobilization of half the available human capital. It constitutes, in combination with male selfishness, a principal obstacle to the extension of responsible family planning, so critical for the success or failure of the war on poverty in this generation not to mention the welfare of countless families. The retardation of feminine education, moreover, hits two other highly vulnerable spots in the development front. The mother is the main channel for pre-school education and the neglect of her training handicaps the next generation as a whole. Also she is in charge of feeding the pre-school child and her ignorance of sound nutrition is a major factor in the terrible malnutrition which afflicts the mind as well as bodies of the very young, the human capital of the future." [E.R.Vol.19, page 430].

He sees food production as the key development strategy. The ability to produce enough food to feed the society is the greatest blow that can be dealt poverty. It is the important factor on the path of development of a country which everyone seems to have ignored in preference to prestige projects.

He also sees overpopulation as an obstacle to any efforts already made to produce enough food for the populace. "The Third World, which formerly sold grain to the more affluent

societies, now imports over 25 million tons annually." [1] Christian congregations he suggests, should use their influence in the villages to encourage the people to adopt a more possitive attitude to agriculture and, as more important for development, agricultural reform must be taken seriously.

He further suggests rural labour intensive industrialization as the adequate thing for the developing countries. It will help to reduce the influx of the young people into the urban areas and to avoid the problem of unemployment and underemployment. He believes that among the priorities of the developing countries in the war against hunger would be the realization of their need for "more and cheaper fertilizers, for better tools, for better storage and conservation facilities." [E.R.Vol.19,page 433].

He notes that the developing countries lack the necessary capital needed for the execution of their development programmes and should be helped with the capital which will help them grow.

The developing countries, he also says, must diversify their export goods and halt their dependence on exporting their raw materials.

B. COMMENT.

On the education of women; [2] we have down the ages had some of the most brilliant and healthy young academics in

1. E.R.Vol.19,page 431.

2. E.R.Vol.19,page 430.

various fields of life, in all the developing countries, from mothers with no formal education. More often than not, most of the African leaders have come from not only very poor backgrounds but brought up by "uneducated" mothers. For example, at the dawn of formal education in African countries, the parents of the young people who got formal education and not only gained white collar jobs but possibly succeeded the colonialists, becoming national leaders obviously had no formal education which their children eventually gained advantage of. This is in no way an attempt to oppose the education of women in any society whatsoever. It is true as Dr. Fagley points out, that women are the greatest victims of illiteracy all over the world. They, as he says, should therefore be given equal education opportunities. There, however, exists the evidence that even before the time of his writing, women in most independent African nations, already had as equal education opportunities as the men. For instance; "Between 1958 and 1968 intake of boys into Secondary Grammar Schools rose by 2.4 percent, while girls' intake rose by 7 percent. The pattern in economics is no different. In 1952 women were engaged mainly in secondary occupations such as agriculture and fishing, trading and clerical work. No one would dream of a Nigerian woman being a police-woman, engineer or architect. Today these fields, which in the past were almost the exclusive preserve of men, are now wide open to women, who are found serving actively as professionals, top

administrators, and technicians. Female labour in the major occupations all over Nigeria continues to rise, not only with the increase in population but also with increase in enlightenment. In Western Nigeria, for instance, the aggregate female labour force in the major occupations rose from 1,096,112 in 1952 to 1,948,860 in 1963."[1]

There is no doubt that the mother is the child's closest guide in the home and the child's first foundation in the home is of great importance for the future of both the individual and the society. One can actually say that women as part of the available human capital, are contributing immensely in their own special ways to the economic growth in all the developing countries.

Considering his point on relating education or training to such areas relevant to the people's needs, there is no doubt that the earlier generation of the citizens of the developing countries received the necessary "home education", training most relevant to their survival and growth and this has been carried on down the succeeding generations up to now. It thus follows that though it could be said that women were largely deprived of formal education in institutions, they received the basic education which enables them to play important roles in the growth of their society.

1. Moses I. Okunola: Changing Roles of Nigerian Women. *T.N.C. Vol. 3. No. 8. 1969*, page 14. CP. Dr. (Mrs). B. Awe: The Changing Role of Women - Past, Present and Future. *T.N.C. Vol. 3. No. 7. 1969*, pages 2-4. See also, Miss Chris Groves: Education of Girls in Nigeria. *T.N.C. Vol. 3. No. 7. 1969*, pages 10-11.

For example, it would be a very big mistake to credit the men with the production of all the locally grown foods. This would be a gross underestimation of the capabilities and contributions of the women with regard to farming and food production in the developing countries. "The woman never really stayed at home unless she was old; in traditional society she had always contributed to the economic development of the country. A great deal of trading, particularly on a retail basis, was in her hands; many of the local industries such as weaving, dyeing, basketry, etc., were controlled by women." [1] In most African countries, the farm land belong to the men but the real farming - cultivating the land belongs to the women. In most African countries, and in Nigeria for example, the division of labour in their farming runs thus: the men clear the bush. Burning the bush when dried can be done by both or either. The main crop in the farm which requires the men to play an active part in cultivating and harvesting is yam. Others may include rice and groundnuts. These apart, all other crops like coco-yam, three-year-lived-yam, cassava, all vegetables, maize etc.etc; are all seen as the job of the women. But no matter what is planted in the farm, the weeding is done entirely by the women. In fact in all, women play a greater part in the farms than the men. "...the women did the directly productive work of sowing, weeding, and harvesting, the labour of men was required to clear

1. Dr.(Mrs).B.Awe: The Changing Role of Women - Past, Present and Future. *T.N.C.Vol.3.No.7.1969*, page 2.

new land and thus maintain fertility of the land under cultivation".[1]

In most developing countries, the market where most of the buying and selling take place is also largely dominated by the women. It must therefore be recognized that they have their places in the society and indeed in important productive areas where they excel. All we can say in this respect perhaps, is that with the dawn of formal education in the developing countries, there is the need for diversification of their contributions and widening of their knowledge and the acquiring of new ideas through education and this, as already pointed out, is taking place. Here again, however, the church can play a very important part by making the women more aware of the better ways of doing certain things for greater and more efficient production. Formal education one may say is not really primary for any mother anywhere in the world before she can give her child the adequate nutritional feeding and care necessary for the child's proper growth, development and upbringing. The important thing is being informed, which can be through any medium including the church, hospital, child welfare centres, conferences etc.etc. Here again, it is noteworthy that the staple foods differ from one country or culture to another as well as their backgrounds and ways of life.

1. Dr.Elliott: *Patterns of Poverty in the Third World*. Page 20. CP."....withdrawal of female labour has a greater effect on acreage than the withdrawal of male labour. Page 102.

There must therefore exist some differences in the type of foods from which they derive the different vitamins, proteins and required minerals.

However, for the child's pre-school education, some formal education or training, may be of vital importance for the mother. This would enable her to equip the child with the initial educational knowledge as well as help to sustain or reinforce what the child is taught particularly in the early years of the child's primary education.

As already mentioned above, mothers with no formal education brought up brilliant children and national leaders. Perhaps better equipped mothers, more enlightened, could raise up for the nations much better qualified, better maintained and healthier young people. It is also noteworthy that formal education or not, much also depends on the individual mother and her resourcefulness.

12. KENNETH D.KAUNDA (ECUMENICAL REVIEW VOLUME 20, OCTOBER 1968 PAGES 334-347)

A. SUMMARY.

Kaunda[1] writes about development in universal terms basing it on Love, Peace and Justice. All the nations of the world he says, know, not only that we all must work together to achieve peace, and security for our world, but profess to be doing so. Yet some nations he writes, "...express desire for peace, but prepare or create conditions for war; they preach justice, but create or directly and actively assist forces of oppression and exploitation of man by man. They preach love for each other without distinction as to race or colour, but encourage hate and racialism for their own economic and political ends. They will tell you they love you and that they are willing to assist in development programmes in the name of co-operation for peace, but they will at the same time seek to exploit you. If you resist out of love for your country and people, as you are bound to, they will work for your destruction." [E.R.Vol.20, page 334]

He feels that we (nations) all like sheep have strayed in our own ways and must all both as individuals and collectively, churches, governments and international organizations "...build a united front, a corrective force

1. His Excellency Kenneth D.Kaunda was then and is still the President of Zambia. Friendly to the churches, he came to the fourth Assembly at the invitation of the World Council of Churches. He writes on: "Rich and Poor Nations".

2. E.R.Vol.20, page 334.

to remove the dangerous signs of a divided world. We must rebuild peace and justice, which have been so dangerously undermined, on a firm basis; we must rebuild faith and confidence in ourselves. Sincerity and honesty should be our guiding light." [E.R.Vol.20,page 335]

He notes some of the sicknesses of the developing nations which include:

(1) The lack of capital for development projects.

(2) An economic and educational system which do not serve the interest of the people.[1]

(3) Many are heavily in debt and have problems of servicing the debts.

(4) The problem of such policies attractive to make foreign investors establish in developing nations without being exploited and wrecked by the same foreign investors.[2]

(5) Colonialism having made the developing countries the lucrative market for the manufactured goods of the developed nations, the developing nations have become so dependent on these expensive goods which further drain their meagre capital.

The dependence of African countries solely on primary

1. "... as a newly independent country, we inherited a colonial type of economy which was geared to serve, not the people of Zambia as such, but the administering power. The educational system was not intended to cater for the wider interests of society as a whole." [E.R.Vol.20,page 336]

2. "Our interest is in all-round development; our policies are geared to this end. Their policies on the other hand are designed in the final analysis to achieve one objective, that is "to get rich quick" and if necessary quit." [E.R.Vol.20,page 337]

commodities as the main source of foreign exchange could also be disastrous as the prices of these commodities are constantly falling.

The amount of foreign aid needed by the poorer nations for their development, he says, is enormous yet this is also being constantly reduced.

Political instability, he says, has become characteristic of many African countries and hinders progress, destroys their economy and discourages foreign investors.

He sees development as a process which must involve the total re-organization of the society. For development to take its root in the society, he says, the "...traditional values, beliefs and indeed, behaviour relative to membership of traditional organizations or socio-economic or political groups, (must go, giving way to) the birth of new values and beliefs in relation to life and new institutions which give expression to new ideas and principles." [E.R.Vol.20,page 340]

He sees it important that the people be informed of the necessary changes that need to be made as well as the possible sacrifices which may be involved and the expected results that would be to the benefit of all. It is vital to gain the support of the people for they would provide the industrial raw materials, the food, and their increased purchasing power would stimulate increased demand for local industrial products thus expanding the market and creating greater employment opportunities.

Dr.Kaunda, thinking in terms of universal development, sees the interests and objectives of the rich nations as often diametrically opposed to those of the poor nations. He therefore confesses truly that: "...we obviously have been thrown into disarray."[E.R.Vol.20,page 341]

He would not regard the progress of the developed nations truly as progress as long as the poor nations remain in poverty. He feels that there is the lack of political good-will which is making it impossible for decisions to be implemented to achieve common objectives. He therefore writes that; "Governments and churches alike must make a concerted effort to reverse the process and get the world moving once more in a direction in which human development can induce a sense of oneness and indivisibility of man."[E.R.Vol.20,page 341]

Nature, he says, we all know, endowed us with more than adequate material resources to be able to wipe poverty, ignorance and disease off the earth's surface. But the lack of political good-will has led to our failure to implement the recommendations of the conferences, for example in New York, Geneva, Washington, New Delhi, and Addis Ababa, which would have helped us achieve peace, security and universal prosperity for both the present and future generations.

Dr.Kaunda suggests that the developing countries pull themselves together to form new economic groups to try to co-operate and co-ordinate in some beneficial projects for their regions and in this way the regions and the individual

nations could become self-dependent and self-reliant. This is a way forward towards their development.

The achievement of man's survival and the assurance of peace for a decent life can only be achieved through such international co-operation. But; "Unfortunately, we do not always say what we mean nor do what we say. Diplomacy has placed honesty and truthfulness in a secondary position." [E.R.Vol.20, page 343]

Justice and fair-play, he says, should prevail in international trade and as the developing nations still need economic and financial assistance, capital and technical knowledge from the developed nations, much aid should be allowed to flow from the developed to the developing nations. He even suggests that the developed countries pioneer the development of the poor nations.[1] He also recognizes the importance of the church. For he notes that: "In the past the church confined itself mainly to the traditional role of spreading Christianity. The church was concerned with teaching in schools and universities. Missionaries have rendered valuable service in the field of medicine. But we have now reached a turning-point in the history of human development. Service to God extends beyond charity and priestly activities.

1. "As governments in developed countries take the lead in the elimination of ghettos and slums, unemployment and destitution, so must they lead in extending this war on poverty to the rest of humanity; So must efforts be made to extend the boundaries of social and economic transformation of society in the name of civilization. This is their obligation as much as it is primarily ours." [E.R.Vol.20, page 344]

It extends to man's complete development, that is, development embracing the totality of humanness." [E.R.Vol.20, page 344]

Because he sees development as a social, political, economic as well as a moral issue, he feels the church cannot stay out of it but should make every Christian both individually and as a body to know what parts they must play for the development and progress of humanity. Justice among the nations is what the church must endeavour to see prevails.

B. COMMENT.

Kaunda has a lot for which he is prepared to blame the developed countries and some of their firms for the economic conditions of the developing countries. Foreign investments it is believed should help the economic growth of a nation but Kaunda's experience of the foreign investments in the developing countries is pathetic.[1]

Dependence on primary commodities, the prices of which are constantly falling while the prices of manufactured goods they import are always rising, is one of the major contributory factors to the economic collapse or crisis of the developing countries. For instance; "Nigeria currently

1. "The policy of most, if not all foreign companies seems to be one of minimum re-investment if at all. Otherwise we are to most foreign companies no more than a fish-pond in which the little capital they bring in is a bait on a fish-hook." [E.R.Vol.20, page 336] "Achievement to them is only calculated in arithmetical terms of profits and not in the magnitude of their contribution towards development." [E.R.Vol.20, page 337]

depends almost entirely on oil revenues to determine the level of activity in its economy. This single resource accounts for about 70 per cent of government revenue and about 95 per cent of total import earnings and thus is the main impetus for government spending on employment and projects as well as being the main determinant of the level of production of Nigeria's import dependent industrial sector."[1] "Between December and now, prices have fallen by more than \$10 a barrel involving substantial revenue losses to both OPEC and non-member producers. Some are certain to suffer more than others, and this may be especially true of Nigeria where the collapse of the market so soon after the budget was announced is causing much concern. ...This one commodity accounts directly for about 56 per cent of the expected revenue and about 83 per cent of foreign exchange earnings, but its impact on the economy is much greater than is suggested by the figures;"[2] Could it not be that the prices of the primary commodities from the developing countries are continuously falling not because the developed countries are manipulating the prices to suit them but simply because the developing countries are actually almost over-producing them; that supply is greater than demand because it is the main export good they rely on?

According to Kaunda, the traditional values and beliefs of societies in the developing countries

1. *West Africa* 21 October, 1985. Page 2204 (Onyema Ugochukwu).

2. The oil price war and Nigeria. *West Africa* 10 February, 1986. Page 279.

must be given up before any meaningful growth can be achieved.[1] Would not the destruction of the traditional values of a people be the destruction of the true identity of the people? Is it not a way of robbing their very being of its originality, leaving them with traditional values that do not really belong to them and can never truly be part of them? Kaunda may not however, take the same stand now, for instance his views on violence did change.[2] For as a great admirer of Mahatma Gandhi and an advocate of non-violence, it came as a great surprise to many when he (Kaunda) considered and indeed supported the use of violence as a justifiable means to achieve certain worthwhile goals. "I believe there is a time to use the methods of passive resistance and a time to use those of armed struggle." [Kaunda on violence page 28]

Kaunda also feels that lack of political good-will has so far hindered the implementation of the recommended principles which would help to alleviate the problems of the poorer nations. Perhaps it is not just a matter of lack of political good-will but also a question of who is willing to sacrifice so much, to enable the poor to be lifted

1. E.R.Vol.20,page 340.

2. "Without doubt, President Kaunda was stung by the volume of criticism he attracted because of his support for the freedom movements in Zimbabwe and Namibia, especially protests coming from religious quarters. He had been the darling of the pacifist cause possibly the only world leader since Gandhi to preach and practice non-violence from a position of power. His change of mind and heart was seen more as an act of apostasy than one of those convenient U turns politicians make from time to time to get their policies back in line with reality." (Colin M.Morris) *Kaunda on violence*. Page 11.

up out of their poverty. No one is willing to be that selfless, giving too much and then giving oneself out into poverty, into such a condition that the one might even have to struggle to be able himself to survive at last. We have got our standards to maintain and certain conditions to improve. It is therefore not sensible that our coffers be emptied to meet certain principles, to better the conditions of the poorer nations then try to barely survive ourselves. Is this not one of the major consequences our governments are scared of? Every nation has its own problems; no one wants to abandon his, to look after another's. It is no easy sacrifice to make.

In Kaunda's view, the developed nations should lead the war against poverty in the developing nations as they have done in theirs. Perhaps helping in training some indigenous experts who could pioneer the development of their own nations with much support from the developed might be the better way of fairly assisting the developing nations.

Note. In addition to the articles discussed above, there were a number of other contributions to the Ecumenical Review during this period by non-African authors on development which were of less significance. The authors concerned are as follows: Malcolm S.Adishesian; Paul G.Hofmann; Elfan Rees; Karekin Sarkissan; Paul F.Geren and Gerardo P.Sicat. Some of them are refered to briefly in chapter 4.

CHAPTER 2

ARTICLES ON DEVELOPMENT IN THE ECUMENICAL REVIEW 1969 TO 1972.

1. ALAN R. BOOTH (ECUMENICAL REVIEW VOLUME 21, 1969 PAGES 216-225)

A. SUMMARY.

The Reverend Alan Booth[1] talks of the "mass exodus" of Europeans from Europe between 1851 and 1960. The reason for this mass exodus, he says, include: the population explosion in Europe at the end of the Nineteenth Century. Then the motive of grabbing some parts of the African continent before their rivals could. There were also the economic and political reasons but the most important was the prospect of European human mastery over all,[2] to direct the world as it pleases in the name of Western civilization.[3]

Booth sees this great hunger for new land following the population explosion, the prospect of human mastery of other lands before any one else with both political and economic aims, as having been camouflaged under the cloak of

1. The Rev. Alan R. Booth a Methodist minister in Ireland, was London Secretary of the Commission of the churches on International Affairs of the WCC. He writes on "Imperialism, Economic Development, and the Christian World Mission," [E.R. Vol. 21, page 216]

2. "It is the period when Western man, and more particularly European man, took it into his hand to run the universe." [E.R. Vol. 21, page 216]

3. "... no civilization had striven as the West has done to direct the world according to its will." [E.R. Vol. 21, page 217]

Christianity and civilization for the people.[1]

In his view, the eyes of the people have been opened and they seem to realize that they were originally free, so their independence is the regaining of their former freedom. This he calls the discovery of the "self-same self-hood" prompted by the European ideas. The European person, he says, is seen as a "suffocating threat to selfhood elsewhere in the world, while his ideas offer an incomparable tool for the discovery of the self-same selfhood. From the point of view of the Christian mission our job is to determine which of the European ideas is directly or even remotely connected with the gospel, and which masquerades falsely in Christian dress." [E.R.Vol.21, page 218]

Booth sees the Christian as owing humanity a duty at such a time when nothing can be seen as satisfying the human heart, not even affluence. Then "...we shall have to remind men of

1. "It is striking that, during the three centuries when the Christian peoples were busily engaged in the slave trade, little was done to Christianise Africa. It was only when the Western powers were building up the colonial system that they used the missionaries to give moral support to their venture. All of a sudden the notion of sin was introduced in an environment which until then had been normal and healthy. Morals and customs which were good and right for that society were suddenly pronounced sinful, became immoral and punishable. Anyone who did not give up the traditional ways, became a sinner. For everyone only one remedy was recommended - to fly to the bosom of holy mother church and to the bosom of that society which she was a part! If one wished to reach paradise, then one had to accept the rules, the morality, the values of this society. This is how the game was won, and under the cloak of ideology, economic exploitation was able to proceed honourably on its way.The importance of Christianity as a theoretical justification for an ideological precursor of colonialism can scarcely be overestimated." French author; Jean-Pierre Lycops in Buhlmann: *The missions on trial*. Page 39.

the joyful Christian affirmation that the world is God's and all that therein is, and that it is all made to the end that it may find in man the articulation of its worship of the father. It is no illusion, nor is it merely a vale of tears, but neither is it owned by man, nor does it own man. It is God's gift to be enjoyed, but also to be the means whereby we pass beyond it to God Himself." [E.R.Vol.21,page 219].

Booth suggests that the foreign ideas imported into Asian and African countries must have to find an indigenous expression and their values thoroughly examined.

Man, he says, is given the highest position in creation[1] and this must be a reason why the church must strongly support the fight for human rights or respect for the human person. Yet he points out that; "We cannot say this is part of the European tradition, without making qualifications. Europeans have treated their own proletarians at times with shocking callousness. They have often approached non-Europeans with a predatory zeal and a fundamental contempt hard to forgive. And they slaughtered each other on a scale wholly unprecedented in history. And yet there has been through it all a history of

1. "But there is no doubt that the whole biblical testimony, unique among the religious traditions of the world, has matched its unashamed materialism, its embracing of the visible as the creation and the joy of Him who is invisible, with an equal testimony to the vocation of man to be the apex and priest of the created order and its king and controller. We must not draw back from that high destiny." [E.R.Vol.21,page 220]

protest, a blossoming of humble and genuine compassion and charity, a robust defence of human against the powers of this world that surely belongs to the Christian tradition of Him who lets not a sparrow fall to the ground without paying attention." [E.R.Vol.21,page 221].

The past, he says, has seen European Christians' emphasis on foreign mission and the time had then come for Europe's withdrawal from foreign mission to allow the outside world to "...resolve their problems in their own way; (that) European dominance gave an artificial prestige to the faith Europe professed." [E.R.Vol.21,page 221].

The European foreign mission he says claimed to be enlightening the brothers of other nations who, they claimed, were heathens, and in their blindness bowed to wood. Booth realizes such as a false claim, saying that ".....all this is insufferably anachronistic and unreal." [E.R.Vol.21,page 221].

The church, he feels, must help the people to achieve their desired political, social and economic as well as spiritual growth.

He sees the economic growth of the other continents as partly the responsibility of the European man but that the African, Indian or Indonesian definitions of development should be understood. This will help avoid the imposition of European concept of what development means on the people.

In his opinion, "...economic development is not of itself an

answer to the human problem. We see in the revolt of youth, in the writings of Marcuse, in the instability of modern advanced societies, enough evidence before our eyes that there is something terribly lacking in those societies where technology has overcome privation, but at a great human price. Some of our tasks in our part of the world will be to contribute Christian insight to a new experiment- an attempt to take advantage of science and modern techniques of production to raise the living standards of the great bulk of the human race, while at the same time learning from the gospel and the failures of the West how to keep the process proportioned and much more truly human." [E.R.Vol.21,page 223].

Christianity, he says, is in part, "...a product of the culture of a particular part of human race, predominantly European. It is this which needs radical recasting, in universal terms," [1] and account must be taken of the spiritual insight and wisdom of other cultures.

B. COMMENT.

A new Christian witness of presenting the world as a gift from God[2] makes no difference if for nearly two thousand years the Christian world has failed to make this impact. What the world needs most is Christ-like actions.[3]

1. E.R.Vol.21,page 223.

2. E.R.Vol.21,page 219.

3. *Matthew 5:13-16.*

2. RICHARD DICKINSON (ECUMENICAL REVIEW VOLUME 22, 1970
PAGES 210-221)

A. SUMMARY.

Professor Dickinson[1] quotes certain comments made about the churches: "'The churches are so immersed in and dependent upon Western societies that they cannot be creative agents in the Third World.' ...'Christianity and the churches are a divisive, tension-generating force, especially in those countries with a colonial past.' Churches tend to support the traditional institutions and propertied class; their assistance in schools and hospitals (about 65% of historic social service work of the churches) benefits the rich; their relief work is a palliative for the people which takes the heat off the pressures among the people for fundamental social reform.'" [E.R.Vol.22,page 210].

He feels that the institutional characteristics of the churches had influenced their projects and suggests that the churches should adopt a new method of approach to their development projects namely: "relational" focusing on groups not individuals and on interaction which could bring about healing, creating more healthy, peaceful communities. This, he says, would help the dispossessed and powerless groups to be brought into the cultural and political process.

1. Professor Richard Dickinson of the United Church of Christ (congregational), at the time was Professor of Christian social Ethics, Christian Theological Seminary, Indianapolis, Ind. And was writing on: "Toward a new focus for churches' development projects," E.R.Vol.22,page 210.

Inter-tribal conflicts, religious disputes and factionalism in many developing countries, he says, result in the destruction of houses, public property and services as well as loss of lives and these hinder their development. Such divisions he notes also have their political problems for in most cases, the decision for the siting of government projects and companies are often influenced by politicians or some top government officials who would want to favour their own people even if better sites exist elsewhere. The churches have not done their own part to effect the most needed reconciliation.

The churches' task, he says, is to help the poor voiceless and exploited masses to be heard.

Dickinson points out that the churches have been accused of collusion with Western governments and failed to stress the economic material development for fear of competition with Western industries.[1]

Though involving people from different groups and cultural backgrounds would help to effect reconciliation and peace among people as well as enhance development, he notes as well that should preferential treatments be given to any

1. "Indeed, they point out that it is only recently, and then half-heartedly, that churches have become involved in co-operatives and other economically oriented enterprises. For the materially poor country, already harrassed with doubts about the motivations of the churches and Western governments, this is not an easily disposed of question. For the churches this poses a difficult issue of priorities and is a major reason for the churches to act, not only through their own projects, but to stimulate among governments a greater sense of their basic responsibility for economic development." [E.R.Vol.22, page 218].

particular people, group or religious denomination, then reconciliation and peace would be hard to achieve. He also points out that relational projects do not attack or address its energies to the international injustice of the ever growing inequalities between the rich and poor countries.[1]

B. COMMENT.

Professor Dickinson may be right in saying that: "The churches are so immersed in and dependent upon Western societies....," if only because the West is the root of the early evangelical missions and it is therefore only natural that both culturally and even financially they must draw from their own background rather than from a background quite alien to them. Though this was initially the case,[2] the situation - their pro-Western outlook and dependence is fast changing.[3]

Though we may agree with Dickinson's argument against the early mission churches that they support the propertied class and the traditional institutions, that it is mainly the rich who benefit from the churches' social services,

1. He asks; "If it is true that the political, military and commercial policies of the rich countries inhibit the development of the poor, what impact does the relational approach have upon the real problems of the poor?" [E.R.Vol.22,page 220].

2. Akin Omoyajowo: The Aladura Churches in Nigeria since Independence. CP. A.E.Afigbo: The Missions, the State and education in South-Eastern Nigeria,1956-71. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*, page 109 and page 186 respectively.

3. Akin Omoyajowo: The Aladura Churches in Nigeria since Independence. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*, pages 103,103 and 110.

this may not however, be entirely correct. We learn that, for instance, in Nigeria as in most African countries, the independent churches begin by drawing from the less-well off in the society.[1] Even in the time of Jesus' earthly ministry, most of the Apostles were drawn from the very lowly and the poor in society like the fishermen; after all Jesus himself was a carpenter. The early church missions were no exception. For according to Dr.Mutiso, the early missions started with the *efulefu* who were the ordinary poor citizens of their societies.[E.R.Vol.24.No.3, pages 318-326]. Since it is natural that the young must grow and the poor could become rich, it would therefore be unfair to label the church, as Dickinson has, without adequate explanations. Further still, it would be unnatural for the churches to later abandon their earliest adherents and their posterity and wealth, though they must remember their responsibilities to those at the grass-root level.

Professor Dickinson's accusation on the churches of being in collusion with Western governments, is an argument which seems to be widely supported. For instance, it is pointed out that to the African, "...the Christian church was overtly an arm of the colonial government." [2] Also supporting this was the attitude of the colonial

1. Harold W.Turner: Patterns of Ministry and Structure within Independent Churches. CP. Akin Omoyajowo: The Aladura Churches in Nigeria since Independence. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*, page 50 and page 99 respectively.

2. Akin Omoyajowo: The Aladura Churches in Nigeria since Independence. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*, page 109.

authorities towards the independent churches in Africa.[1] Further still, is the fact that "the Christian missions had played an important role in promoting the stability of the colonial regime through the kind of education they inculcated." [2] According to *Mfoulou*, the Catholic church in Cameroun was largely in coalition with the colonial government, at least the nationalists saw it that way. The misunderstanding between the Catholic church and the nationalists arose from the Catholic mission's label of socialism, or communism, on the nationalists and thus saw the nationalists as pro-communist Russia, which must be energetically combatted. This presents the view of a foreign missionary church effectively supporting a colonial government against the nationalists and their interests and desire for freedom.[3] In as much as all these things may be true, the situation cannot be said to have been the same in every case for there are also instances where the missions were opposed to the colonial authorities. For instance, *Cook* says that; "By the 1920s most mission churches could be clearly seen to be part of the white establishment. The cost of not conforming was shown as early as 1910 when the Anglican Bishop Hine, refused to consecrate the new church

1. Akin Omoyajowo: The Aladura Churches in Nigeria since Independence. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*. pages 96-98

2. A.E.Afigbo: The Missions, the State and Education in South-Eastern Nigeria, 1956-71. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*, page 187.

3. J.Mfoulou: The Catholic Church and Camerounian Nationalism: from misunderstanding to opposition. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*, pages 218-227.

at Livingstone, that his white parishoners had subscribed for, because they would not allow Africans to use it. Over this issue he was forced to retire, a broken man, and a more accommodating successor let the matter drop."[1]

Professor Dickinson's view on "relational" development, one can say, agrees with the Christian understanding of reconciliation, reconciliation through mutual co-operation for growth. But for such relational development to be effectively pioneered by the churches in some developing countries, the churches themselves need to be reconciled both within and between them. [2].

1. David J. Cook: Church and State in Zambia: The case of the African Methodist Episcopal Church. In Edward Fashole-Luke et.al. (Ed): *Christianity and Independent Africa*, page 286.

2. "Whether at the local or national level, almost every church has had its own crisis. The Celestial church of Christ ran headlong into a leadership crisis shortly after the death of Samuel Bilewu Oschoffa; the Anglicans besieged the law courts in Lagos over the appointment of a new bishop; the Catholics are yet to recover from the emergence of the "charismatic movement" within the erstwhile close-knit orthodox church; and the Baptist, Apostolic and "Aladura" (Cherubim and Seraphim) churches are reproducing and multiplying like maggots after bouts of crisis in their respective mother churches. Every church is affected with one crisis or the other at the end of which a rival church is established. Out of the imported denominations - Catholic, Anglican, Methodist and Baptist - have risen indigenous African churches like Cherubim and Seraphim, Apostolic and Celestial." Dele Omotunde: Sermon of Crisis. *News Watch* July 14, 1986. pages 13,14

3. ANGELO FERNANDES (ECUMENICAL REVIEW VOLUME 22, 1970 PAGES 220-250)

A. SUMMARY.

Dr.Fernandes[1] says that poverty, hunger, malnutrition, and illiteracy go together to illustrate the pathetic condition of the greater population in the developing nations. He also points out that the population explosion, due to better medical and health care, hence lower death rate and rising birth rate, have rendered the resources of their economies inadequate to meet the needs of the people. And food production in the developing countries, he notes, is not increasing.

International trade trends, he says, are one-sided, to the advantage of the developed nations and tend to nullify the effects of international aid which he considers to be shamefully meagre compared with their needs, yet a greater percentage of the same aid is tied to purchases in the donor countries. Mankind is split into two groups of the well-fed, well-endowed, and the wretched, not just between the rich and poor nations but even

1. The Most Rev.Dr.Angelo Fernandes is Roman Catholic Archbishop of New Delhi and a member of the Pontifical Commission Justice and Peace. He writes on "The Role Of The Church In Development". This is text of his address delivered to the participants at a national conference entitled "Action for World Development" at Wesley College, University of Sydney, Australia in February 1970. The conference was jointly sponsored by the Australian Council of Churches and the National Commission for Justice and Peace of the Roman Catholic Church.E.R.Vol.22,page 222-250.

within the developed nations.[1]

Dr.Fernandes stresses the need to improve agricultural production in the developing nations through better financing and modern technology.

Growing unemployment in the developing nations should be dealt with, he suggests, through the building of new towns which could provide work for unskilled labour. He also encourages savings and productive investment.

He feels that unity and justice are among the most important things mankind needs.[2] Development, he says, is a moral issue in which the church must endeavour to see that the entire human race is justly treated by effecting changes in the world's economic system and financial structure. The church, he says, should advocate new methods which will enable the required increase in world agricultural

1. "In Britain for instance 7 per cent of the population owns 84 per cent of the country's private wealth. The cost of living rises steeply, not in consumer durables, but in the things that hit the poor: food, rent, light and fuel; and two-thirds of the country's households have no refrigerator and no car. The dust-man who goes on strike because his basic wage is below the levels of social security benefits is condemned for blackmailing the community, while property developers make their two or three hundred per cent profit, and nobody terms it unpatriotic. Vast new buildings are kept deliberately empty to allow for prices to appreciate, while thousands still live in slum or near-slum conditions; and , even in 1969, there were mothers, British and American, who have to chase the rats from their babies cots." [E.R.Vol.22,page 226]

2. "'Christians are totally committed to the unity of all mankind under the leadership of Christ, the Son of Man, and hence to unity and justice in the world society in which the human family lives. They believe in man's God-given responsibility to use his resources to re-create and renew the face of the Earth.'" [E.R.Vol.22,page 228 (Dr.Fernandes was quoting the Beirut statement here).

production as well as change the mechanisms of international trade. Ignoring these economic issues, he feels, would be the church ignoring the very issues that affect the moral and spiritual maturity of humanity.

The church's task is; "...to seek out the best motivation for the enterprise and a dynamism of love and service that will provide courageous and cheerful perseverance in the face of heavy odds which are likely to persist for many a day. The church is concerned because economic development is part of human development; 'man is the source, the centre, and the purpose of all economic and social life.'" [E.R.Vol.22, page 231] Thus productivity is for the service of man's material, intellectual, moral, spiritual and religious needs. Development, he says, entails international social justice, and love is the source and end of justice. This justice demands action from every one of us.

He quotes both Pius XII and John Donne who say respectively that; "'People favoured by nature or by the progress of civilization are in danger of being rudely awakened one day, if they do not take the trouble to secure for the less fortunate the means to live in accordance with human dignity and develop on their own account'.... 'No man is an island, entire of itself; every man is a piece of the continentany man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls, it tolls for thee.'" [E.R.Vol.22, page 233].

According to Dr. Fernandes creation is aimed at making God known to man. Man is free and creative, a co-creator with God, who must continue and complete God's work in creation for man's welfare according to the will of God. Thus the fulfilment of man's role draws every creature to God who remains ever glorified in his creation and by his creation.[1] He recalls that in Genesis God gave man a command at creation.[2].

With the incarnation, the life and work of Christ, he sees development as "... intrinsically relevant to the kingdom of God. In Christ, God reunites his whole creation, including matter, but especially man, in a new economy of salvation. He gathers up his entire work from the very beginning to purify and sanctify it in His incarnate Son, the God-Man Jesus Christ. Without this recapitulation of all mankind and indeed of all creation in Christ, the creative work of God would in a sense remain frustrated and vain. The work of Jesus Christ is a continuing process. It will be complete only when this new life has re-established order in the life of every man; when the whole material universe becomes the servant of the new man

1. "God has created nature and man and worked through history to bring His creation to fulfilment. Men have a common task: It is for them to develop all aspects of human life and activity in such a way that the whole of the human race becomes a hymn to the creator, and men themselves grow in the process."[E.R.Vol.22,page 234]

2. "'Man, created in God's image, has received the mandate to subject to himself the earth and all it contains and to govern the world with justice and holiness, a mandate to relate to himself and to the totality of things to Him who is to be acknowledged as the Lord and creator of all.'"[E.R.Vol.22,page 235]

and is thus re-oriented towards God; when the mystical body of Christ reaches full maturity, the whole humanity having been reunited by the flaming spirit of Love divine.

A Christian's vocation is to co-operate in the realization of the father's master plan and thus bring the Incarnation of Christ to fulfilment throughout the entire breadth and width of time and space."[E.R.Vol.22,page 236] Development, as he says, thus points to a coming kingdom. It is the realization of the highest spiritual capabilities of man.

As the problems of the needy drew Jesus to them, says Dr.Fernandes, so must the church be drawn to the developing world for we shall be judged by the works we do, or fail to do, on the last day. We encounter God in the poverty of our society, our world and through us God's love and grace become real to the world. Dr.Fernandes is opposed to a Christian piety which leads to the withdrawal from the world and from men. It is the Christians' responsibility to fully share in the joys, sorrows, wealth, poverty, suffering and relief of every society.[1]

The donor countries, in the pretext that the developing countries do not use the financial aid given to them well, reduce aid to the developing countries.

1. This sort of piety "... was not sufficiently infused with Christian love and mercy. It lacked human warmth and the world has risen in protest against this form of piety, as a refined form of egoism, as indifference to the world's sorrow. Against this protest only reborn piety can stand, care for the life of another, even material bodily care, is spiritual in essence; bread for myself is a material question, bread for my neighbour is a spiritual question."[E.R.Vol.22,page 239]

He argues that there are no facts to back up such a claim.

He suggests that intermediate technology be promoted in the advanced countries in the interest of the developing countries.

People, he says, must be fully informed of the problems of development. They must be made to understand what might be expected of them.[1]

The aim of political education for the Christian, he says, should be the formation of "national conscience", sensitivity to universal demand for social justice, breeding the "political will" for the sort of economic and social order which give life its full meaning.

On aid and trade, he says that, "....those who know admit that there is a measure of exploitation now in aid itself. The main point for deeper and more sincere consideration and action should be: what real difference will such aid effect? The same applies to trade trends. In fact the road blocks that need careful scrutiny are: financial transfers, trade, accumulating debts in developing countries and structural problems in industrialized ones." [2] Christians in the developed countries, he feels, should better begin working at home where they are, "....towards changing the structures themselves, instead of just tinkering with the problem

1. "The answer could be higher taxes, occupational changes, greater sacrifices for better terms of trade and aid to the extent that can be efficiently absorbed, and genuine, honest and full-sharing of technical know-how, instead of withholding enough to perpetuate permanent control." [E.R.Vol.22, page 241]

2. E.R.Vol.22, page 241-242.

within the existing frame work of international thralldom, e.g. in the field of trade." [1] The churches and Christians he says should direct the thoughts of the national leaders to be fully Christian. It will affect every aspect of international affairs, even trade where much had gone wrong. [2] The churches, he says, should see themselves in the same light that Jesus saw himself. [3] The churches and Christians, therefore, should not continue to tolerate or condone any social, economic and political injustices. [4] Concluding, he says; the human problems of development of our day should deepen our Christian love. "It is a work of justice and peace and in the true biblical meaning of the words we may say 'Blessed are the merciful'- not only those who have compassion or sympathy but those who work actively towards remedying the distressing conditions under which men are forced to live, 'your mind must be renewed by a spiritual revolution, so that you can put on the new self that has been created in God's way in the goodness and holiness of the truth.' [5] Man is made for God. He is on a journey. He does not reach his full stature until he offers to God through Christ, not only himself but a whole universe which his creative efforts have made more human. It is by this road, at once personal and universal, that the church

1. E.R.Vol.22,page 242.

2. "Not all the aid in the world can compensate for the sin of stifling trade." [E.R.Vol.22,page 242]

3. *Luke 4:18-19.*

4. "The church's own commitment and response is an example which the secular community is more likely to follow." [E.R.Vol.22,page 247]

5. *Ephesians 4:23.*

calls him to find his way to eternity." [E.R.Vol.22,page 250].

B. COMMENT.

Dr.Fernandes claims that there is a pretext for the donor countries to reduce aid to the poorer nations by accusing the recipients of mismanagement of funds. There is hardly any Third World nation some of whose political or military leaders have not at one time or another been accused of misappropriation of public funds. Some examples include Nigeria, Uganda, Ethiopia and the Philippines, to mention only a few.[1]

1. "A former federal commissioner (Minister) of finance, Maj-Gen.James Oluleye has revealed how Mrs.Margaret Thatcher the British Prime Minister, blackmailed the ousted regime of Maj-Gen Muhammadu Buhari over the recovery of money from Nigerian fugitives resident in Britain."

He said the Buhari regime made a half-hearted attempt to get the British Government to help in recovering money stolen by the fugitives that is now in some British banks. "The attempt was nipped in the bud when the British Prime Minister threatened to cause commercial banks to publish the names of Nigerians having accounts in the United Kingdom," Gen.Oluleye wrote in a six-page statement issued in Lagos. He stressed further that the Margaret Thatcher threat "marked the death of the request and to venture further would be treading on a dangerous path." Dateline Africa: *West Africa*, 23 September 1985,page 1985, (How Margaret Thatcher 'silenced Buhari')

CP. Top AIDE 'FIDDLER FAMINE FORTUNE'. "A second top Ethiopian was yesterday accused of embezzling famine relief funds. UN ambassador Berhanu Dinka is suspected of being linked with former famine relief chief Dawit Glorgis, who sought assylum in America after hundreds of thousands of pounds went missing. *The Sun News Paper* 23 May, 1986.

Perhaps it would be wise and helpful if both foreign aid and foreign loans of any kind should be denied any country whose leader/s are convicted of such corruption, and international political assylum denied them. With such a strict measure, maybe many Third World national leaders would be more careful and reasonable in handling their national resources. This demands a world-wide honest co-operation in the interest of the developing countries. For a steady progress in the growth of the economy, social and political stability of the developing nations, some sort of strict measures, out of good will to help them preserve what they have got and to use them well, must be applied because corruption is one of the deadliest enemies in most developing countries. It has claimed many lives, ruined economies and contributed immensely in creating diplomatic problems between nations as well as difficulties in international trade.[1]

1. "..... Dikko milked a staggering N4 billion from the Nigerian economy, through what was described as a series of "fraudulent practices." (Eddie Momoh and Tunde Agbabiaka): Will Dikko Leave Britain? *West Africa* 17 June, 1985. Page 1201.

"It was against this background and the fact that London is anxious to paper over its murky relationship with Lagos that the argument for Mr. Dikko to leave Britain was being strongly supported. Britain still considers Nigeria as its largest trading partner in black Africa with exports worth 768 million pounds recorded last year. Nigerians believe that Britain ought to show more understanding about their problems than the rest of Nigeria's trading partners. (Eddie Momoh and Tunde Agbabiaka) *West Africa* 17 June, 1985. Page 1200.

This second half of chapter two is the summary and comment on the contributions of each of the African authors in this period 1969 to 1972 and the summary of the West African Conference Report in 1972, with a comment.

4. B.C.E.NWOSU (ECUMENICAL REVIEW VOLUME 24.NO.3, PAGES 289-299)

A. SUMMARY.

Addressing the conference, Dr.Nwosu[1] points out that the African people had very little written about their history in the pre-colonial era and were left with no reliable account of the development of science and technology on the continent.

Thus, the outside world saw the African as man without a past. He recalls the numerous evidences, some of which include works of arts, metallurgy, architecture, agriculture and medicine provided through the "...combined work of progressive historians and anthropologists (which show that) the history of Africa is neither inferior nor mysterious but a story of success and failure, disaster and resurgence and fulfilment, which is not different in its essence from the story of any of the major families of man.It must be noted (he says) that until recently the lack of ability to

1. Dr.B.C.E.Nwosu, a lecturer in the Physics Department at the University of Nigeria Nsukka writes on "Scientific Technology and the future of Africa". He was the chairman at the West Africa Conference on Science, Technology and Society held at the University of Ghana, Legon. March 24-30, 1972.

record scientific information resulted in a static situation or sometimes in retrogression. Often a new generation started experimenting afresh on what their forefathers had discovered decades earlier because work was not recorded."[E.R.Vol.24,No3.page 291]

This apart, the slave trade, he says, did a lot more in distorting the history of the African.[1]

During the colonial era, though religious leaders then did speak out against the slave trade, what really led to its eventual abolition was the economic factors. For the Europeans at the outset of their Industrial Revolution, realized that raw materials with which to manufacture goods both for their own use and more for exports were more profitable a trade than slaves.

The scientific survey of Africa was all to the benefit of the former colonialists. "The cataloguing of the rocks, air, water, soils, plant and animal life, etc. of Africa in order to facilitate more effective exploitation. Most of the research, for example on health conditions, was carried out at institutes in the metropolitan countries, e.g. the London School of Tropical Medicine. When it was more convenient to locate these institutes in Africa, they were run by expatriates with maximum secrecy and all information was carried back to the home country.

1. "Whatever achievements had been made by the West African in government, science, and culture were almost completely eroded during the century of the infamous slave trade."[E.R.Vol.24.No.3,page 291]

A very good example was the Institute of Tropical Products Research near Port Harcourt in what was then Eastern Nigeria. When Nigeria attained independence, all expatriate workers and the accumulated data of this institute vanished into thin air, and the Nigeria Stored Research Institute which replaced it was left without any records of the work done by its predecessor."[E.R.Vol.24,No3.page 292]

He recalls a bit of the fight by the emancipated slaves in Sierra Leone for securing universities for higher education as a means of raising the cultural status of the African and for economic development. Fourah Bay College in Sierra Leone had even begun to confer Durham University degrees as early as 1876 yet, irrespective of all the agitations, West Africa had its own first full-fledged university, the University of Nigeria, Nsukka only in 1960, which awarded its own degrees. This is supported by Oduyoye who says that: "When the British Government founded the Higher College, Yaba, in the 1930s, the college trained doctors, engineers and teachers and gave the students the Higher College Diploma which entitled them to employment as Assistant Medical Officers, Assistant Engineers and Assistant Education Officers. Nigerian nationalists protested against this attempt of the British to keep us down by limiting us to a certificate that was not internationally recognized. At the end of the protests, the last batch of students at the Higher College, Yaba, were moved to Ibadan in 1948 to begin University College, Ibadan, in special relationship with the University

of London.[1]

According to Dr.Nwosu, even the elite was produced to be consumers not producers or creators and only "...published 'learned' papers on issues only peripheral to the needs of their native countries, and demonstrated no desire to apply this knowledge to solving basic problems of their societies."[E.R.Vol.24,No3.page 293]

Though the colonies were granted political independence, every genuine attempt made to win economic freedom was undermined. The developing countries know that science and technology is the way forward for them to attain self-reliance and economic development, but the attitude of the developed nations towards them has not been any different from that of the colonial era - for instance on trade, the imposition or support of ineffective or corrupt governments - and thus keeping the developing nations still in very unhealthy conditions.

In his opinion, scientific research and technological advancement is most needed to raise the living standard of the people of Africa to a basic minimum.

He believes that the transfer of technology from the developed to the developing countries is not the ideal thing for it is another form of political, technological and financial dependence on the developed countries. This is no real way forward for the developing nations.

1. Modupe Oduyoye: One-Tier Technical Education in Nigeria. - The Historical Context. *T.N.C.Vol.12.No.3.1978*, page 12.

The type of technology he sees fit for the developing nations is one that must meet the following goals for the people: "(1)...an end to the exploitation of our people, (2) human dignity for the African, (3) social justice, (4) economic development and nation-building." [E.R.Vol.24, No3, page 295]

Some of the helpful possibilities already suggested include indigenous technology, appropriate technology and intermediate technology. He mentions that it is believed that intermediate technology would be of immense help in the rural areas where the majority of the population live and work as it will improve their quality of life as well as raise the standard of their work places.[1]

He also points out two possible causes of concern; (1) that such a project would not only be sponsored but also controlled by the former colonial masters. (2) Intermediate technology would not solve the power problem. It does not guarantee that the African will have power over his own affairs and future because the "...knowledge and means to use it involve power. The knowledge technology affords is both concentrated in the hands of little groups of experts and in the hands of the richer developed countries.... The developing countries know that they have no power to control their own future without the technology and power which is in the hands of the rich countries or the powerful international corporations." [E.R.Vol.24, No3, page 296]

1. International Technology Development Group. *Annual Report. 1969/70.*

In the case of appropriate technology, since the problems of the developing countries are different one from another, each country would need a different type of technology transferred to her and which would be most suitable for her situation. Who then would decide what is appropriate? This, he says, throws us back into the hands of our former colonial masters to determine what they think is the appropriate technology.

Directing attention to some of the scientific and technological achievements people made during the Nigeria/Biafra war, he says; "Probably for the first time in the history of modern black Africa a group of scientists and technologists working on their own were able to improvise, invent and create products ranging from petrol to rockets. These scientists achieved not only self-reliance but also mental emancipation. It has been suggested that a war is necessary for such an achievement. Must there be a military challenge before the African becomes self-reliant?"[E.R.Vol.24,No3.page 296]

From the above, he seems to be favouring an indigenous technology more than anything else for he says, that even "...hunger, poverty and disease pose more fundamental challenges to African scientists and technologists to prove themselves. On the philosophical plane, does progress necessarily depend on confrontation? If we accept that it does, why should the stronger nations not continue to exploit the weak?"[E.R.Vol.24,No3.page 296]

The church, he says, must provide some guidance as well as men of good will and that a theology of development is needed. He feels that it is important for the developing nations to develop enough science and technology to ensure economic growth and social justice for their people without repeating the mistakes of the developed countries.

He feels that the first meeting in January 1972 of scientists, technologists and the national policy makers in Nigeria would produce useful results.[1] The developed nations need to understand how their future is linked with that of developing nations; this, he says, will lead to a better universal co-operation.[2]

He concludes with a brief outline of the major points thus:

"1. Africa is defined as backward not because African culture is inferior to any other but because her economy is typical of the 'have not' sector of the world.

2. This backwardness derives historically from Africa's second-class, perhaps third - or fourth-class political status, a sequel to the slave trade and colonialism.

3. The Europe-Africa gap, part of the over all gap between the industrialized countries and the Third World, has been worsened by the very nature of technology and the

1. "Science and Technology in National Development." [E.R.Vol.24.No.3,page 297]

2. "My personal view is that unless the developed nations see their future as inextricably linked with that of the developing nations in a rather dramatic way - in a way that they fear threatens their very existence - (if not, he says), it is unlikely that any suitable form of co-operation which would be beneficial to the two parties will emerge." [E.R.Vol.24,No3.page 297]

exponential rate of growth it confers on its practitioners.

4. African Renaissance must depend on a technological revolution, since technology would ensure basic economic development and, as a consequence, the raising of the cultural level.

5. The immediate task before us seems to be that of education designed to emancipate. Concretely this should aim at revolutionizing the organization and practice of agriculture, emphasizing science and the mechanical arts, encouraging small-scale cottage industries, and developing large industrial complexes with a bias towards the development of indigenous technology.

6. Objective 5. will not materialize unless there is a new orientation that rejects the values of the recent colonial past (distressingly manifested by the so-called elite) and develops a scientific approach to the solution of our nation's problems.

7. Development programmes should be based on mass participation, labour intensive programmes, and continuous learning by doing. Programmes should be aimed at the improvement of the lot of the largest possible number of the population.

8. The consumer status of Africa must be changed. This can be achieved only by encouraging the development of latent talents and thus ensuring creativity.

9. Social justice can only be ensured once the African ceases to be on the periphery of human affairs. He must be

able to produce and control his own wealth. But such wealth of Africa cannot belong to our people until we acquire technological prowess and a scientific organization of society." [E.R.Vol.24, No3. page 298-299]

B. COMMENT.

Dr.Nwosu presents the view that the primary purpose of the colonialists was the exploitation of the people and wealth of Africa. Many developments which seemed to be helping the people, were all carefully and subtly controlled by the colonialists and manipulated to their own advantage. Perhaps it seemed more convenient to carry out, for instance research on health conditions in, for example, the London School of Tropical Medicine, because the laboratory facilities for such research works were not available in the African countries.

For health reasons also it may have been advisable for the researchers to remain in surroundings where they may be least at risk of being attacked by such tropical sicknesses as malaria through mosquito bites which claimed the lives of some early missionaries.

It is however noteworthy, that the place where such research on health conditions were conducted, was called "School of Tropical Medicine." As an institution established for the primary purpose of obtaining results and possibly researching for the production of medicines about and for tropical diseases or health problems originating from

Africa. Why were such institutions not originally planned to be established on African soil, in the tropics where those situations exist? The health reasons are a feeble excuse if only because the colonialists themselves lived among the people in the tropics.

Though such research institutes were later established in Africa, the very people for whose supposed welfare and benefit they were established, were purposefully denied access to, and knowledge of, the most vital facts and information about the research concerning their very own selves, their own surroundings and future. One would most certainly see this as very inhumane if only because such secrecy was not in the best interest of the people who the colonialists had pretended to be helping, while it was a paving of the path for a further exploitation of the people. Such attitudes of the colonialists inevitably brought development so close, yet so far away, from the people. Was it not a well calculated act, a deliberate action of kindling a bright light for the people of Africa, yet shutting them up in a dark room? Were they enabled to help in the running of the institutes, learning how to get on with the research and productions, having the necessary access to the important data, it could well be imagined that they would have been able to make remarkable progress much earlier. Perhaps they may never have needed to import certain drugs needed for some sicknesses like malaria. It might also have led them to greater discoveries, and to be

better able by now to cope with a lot more various health and economic situations without relying so much on Western help and inventions.

There is indeed no doubt that most African countries still import the very medicines that were invented and manufactured so long ago for the treatment of some of those illnesses that killed some of the first missionaries in Africa and from which many Africans still die. This leaves the Africans as perpetual consumers, always dependent on the developed world even for the maintenance of good health unless they resort to their traditional native medicines which the elite among them would of course deride and largely ignore as primitive. With all the above, can one truly claim that the developed world had ever or would ever honestly have the ultimate welfare of Africa as of great importance and truly work for it?

Though Dr.Nwosu sees problems in both the intermediate and the appropriate technology which must come from the developed nations, the intermediate technology might however be the most useful, if only the developing nations could be helped to invent or produce it, which at the same time indigenizes it. This would help to reduce the cost in hard currency on parts and services.

The scientific and technological achievements by some Nigerians during their three year civil war which he mentions, was a result of the challenge of the time. But why must it start with the time and end with the time? Can this

also be blamed on the developed countries? Such scientific and technological progress during the war should have been a good take-off point for even greater achievements much later after the war. Perhaps the scientists concerned lack the incentives. Perhaps the governments on their own part may have been too busy trying to reunite the entire people as a nation, to consolidate the "peace", to rebuild the badly damaged nation and get the people settled into a normal way of life once again, that such war time achievements were all forgotten about.

However, no reason can be cogent enough, not even that of lack of finance, because if they could afford to finance it in war time, it can also be done, even better, in peace time. What government can neglect that, on the pretext that it is rebuilding the nation if only because that in itself would only help to provide the knowledge of other ways of helping to build the nation? It is rather a development issue. Could it not be that they are unable to appreciate the few things they can do themselves crude though they may be, and with time, improve on them rather than just forget about them and depend on the developed nations? "We must develop our scientific and technological skill in such a way that we are independent of imported skills. We must forget completely the question of transfer of technology. No sane developed countries will transfer to us their source of livelihood." [1]

1. Ebun Oni: Energy for the future. *T.N.C.Vol.14.No.12.1980*, page 15.

A. SUMMARY.

Bishop Sarpong summarises briefly but carefully, some of the aspects of the traditional life, social and economic organization within some typical African communities.

The introduction of Western scientific and technological development into African societies, he says, dealt a devastating blow to the typical African way of life. He notes that modern formal education has weakened the control and parental supervision over their children. It takes them away from their own communities and groups, from the direct eyes of their parents and close relatives. Education has led to specialization of work which has in turn led to one moving further away still to where he must put his specialized skill to use. The practice of collective ownership of property has even faded away in some communities, and things have been changed from their traditional patterns to alien forms. According to him, the scientific and technological development of Africa has eroded not only their simple traditional society but the religious life of the people. He says; "The African is highly religious. Traditionally, the dichotomy between the religious and other aspects of life does not exist for him.

1. Bishop Peter Sarpong - the Roman Catholic bishop of Kumasi, Ghana: "The Search For Meaning: The Religious Impact Of Technology In Africa".[E.R.Vol.24.No.3,page 302]

Whatever he does involves him in a religious experience. For him religion is like his skin, never to be put aside; not like a cloth that is worn today and tomorrow replaced by another. Religion permeates his life from cradle to grave." [1]

He gives a bit of the African traditional view of some religious rituals and ways of looking at life and its mysteries and points out that the represented values of the African were founded on godliness. The African, he says, turns to religion for an answer to all of his problems and misfortunes which he had no rational solution to.

Both the traditional African and the scientist or technologist who face problems posed by the universe, have different methods of approach of seeking solutions to the problems. The traditional African is satisfied with faith and conviction as conclusive evidence, while science and technology depend on logical proofs and demonstrations, and through these experimental analyses the realm of religion is penetrated and, as he says; "They have an added advantage: they are new and fashionable! Moreover, traditional standards of morality are not easy to keep: they often demand self-restraint and vigilance. The temptation to throw traditional norms overboard in favour of a more attractive,

1. "Rituals of vital significance are performed for him at the three major turning points of his life - birth, adulthood, and death. These rituals have an importance not only for the individual concerned, but also for the society at large." [E.R.Vol.24.No.3,page 302]

less demanding way of life is therefore great."[E.R.Vol.24,No3.page 303]

With this sort of influence and penetration into the religious, hence social life of the people, decay, laziness and disrespect set in and: "...the abandonment of traditional godliness leaves the African in a perilous vacuum. He has not yet been able to assimilate to any appreciable degree the values of the West from which science and technology have reached him. He forgets, or does not realize, that the West too has a religious culture and tradition. He may, in the blessed name of civilization, adopt modes of behaviour, e.g. permissiveness, which the more serious elements in the West severely censure. His willingness for hard work becomes negligible. His greed becomes unquenchable. He revels in prostitution and promiscuity, which never existed in his traditional society. He falls into drug addiction which was no problem for his forbears, but which is now aggravated by the ease with which dangerous drugs can make their way into his society. His respect for authority is smashed."[E.R.Vol.24,No3.page 303]

Religion, he says, then becomes outmoded and for the practice of those seen as the unenlightened and the aged in society . It is regarded as; "...full of superstition; it makes unprovable assertions; it is nonsense."[E.R.Vol.24,No3.page 304]

However, he notes that this is not a reference to the attitude of the generality of the African people but of a

few.[1] Thus within most societies in the developing countries, one finds a division between the bulk of the people to whom their traditional pattern of life means everything and the educated, who seem to have abandoned the traditional patterns of behaviour of their people and prefer life in urban areas where the jobs, industries and institutions of higher learning are concentrated - which in effect attract the younger generation from the rural areas to seek for jobs, and learning and thus the cities' housing problems become acute and, given time, unemployment rises. These become the breeding grounds for all sorts of crimes, from prostitution and burglary to drug pushing and addiction, all in the name of "business" and, as he says; "Before we know where we are the problems of the big cities of the West are transplanted here." [E.R.Vol.24, No3. page 304] He notes that with the introduction of science and technology and with the dreams of affluence, people, both top civil servants and politicians, became corrupt, and even jobs are bought with bribes. People then desire to acquire wealth and prestige by all means, putting up pretigious buildings, buying luxurious cars and even a standard of living adopted is sometimes much higher than that of some of the more developed societies.

1. "The African we are depicting is no doubt in the minority. He probably has a degree in physics or engineering, and thinks that this means he is beyond error. However, he forgets that error is a human failing, and that scientific training, though valuable, does not confer immunity to it." [E.R.Vol.24, No3. page 304]

One then struggles to maintain the standard of living he has created for himself and his family. This can lead to all sorts of illegal practices and it does not matter to him what consequences it might have for others.

He also points out that if science and technology should play their role in Africa as a blessing, they must enter into a perfect union with the traditions of the people.[1]

He says that the African had much reliance on magical and ritualistic practices for comfort, encouragement in times of sorrow and despair, healing from many sicknesses, to dispel the evils on his way, to provide answers to many problems, give hope for the future and success in business and other beneficial activities. But Christianity, science and technology "...came and condemned these antidotes to personal and social evils as nonsense. The evils remain; indeed with the introduction of science and technology they are increasing daily. Electricity may be a blessing, but it carries with it the perils of electrocution. If I can now travel from Accra to Lagos in a matter of hours instead of weeks, I risk being annihilated in a matter of seconds in a plane crash or a car accident! What answers do science and technology have for all this? If they have no answer, have they the right to proscribe the African's answer, and then leave him in a vacuum?"[E.R.Vol.24,No.3.page 306]

1. "The old cannot stand alone, the new is by itself inadequate."[E.R.Vol.24.No.3,page 305]

Quoting John Beattie, he points out that when great tragedy threatens it is part of human nature the world over, to turn to religion or to some sort of great invisible power for help. He says; "'Not only does church-going increase in Western countries in time of war or crisis, but also recourse to fortune-tellers, spiritualists, and other purveyors of irrational consolations mounts steeply." One may recall here how the whole of the United States and, in fact, the world at large, suddenly turned religious and prayed earnestly when tragedy threatened Apollo XIII and its three astronauts. ...At the moment, healing and faith churches are multiplying all over Africa. The greater part of their membership is composed of what could be termed orthodox Christians - Catholics, Anglicans, Presbyterians and Methodists, some of whom will attend these churches, before going for solace to the service of their new found religion. "[E.R.Vol.24.No.3,page 306]

He recounts some of the situations that do arise in many African societies and the likely questions that would normally follow[1] and concludes that science and technology have not on their own been able to give a complete and satisfactory answer to many day to day haunting problems or evil

1. The scientist can always answer how a particular disease was contacted, how it could damage one's health, how it could cause death, how certain accidents happen, but cannot answer why they happen. Thus the African's way of searching out why certain things happen to him have not been provided with possible alternatives.

situations that befall the African, and thus he resorts to his religious convictions for answers and consolation.

B. COMMENT.

Should this resort to his religious convictions and rituals be the adequate answer to the arising situations and problems? Sarpong did not say. What sort of science and technology should go with the traditions of the people for their growth? He did not suggest. One may therefore conclude, in his own case, that he neither condemns science and technology, formal education and Christian influences nor the traditions, cultures and the people's traditional beliefs, but implies that all are important, but without any clear qualification of them. His criticisms are relevant but offer not much of a positive way forward in terms of helpful suggestions.

Bishop Sarpong regrettably points out that the lack of parental supervision has weakened parental control over their children. Formal education and skilled jobs or certain professional jobs draw people away from home, particularly the young people, from the direct supervision of their parents and relatives. It inevitably has to be so, it is part of the process of growth, development and progress. Though this may have its disadvantages with regard to the traditional society, it must however be realized that it is also necessary.

Real development could perhaps also be seen in paying greater attention to rural development programmes, thus avoiding the drift into the big cities away from the villages, and away from parents and relatives.

Though the African may be very religious as Bishop Sarpong suggests, it is also natural and normal for people to turn to religion or say, to God, in times of great needs, troubles, war, misfortunes. All the world's religions support this view.[1] This resort to religion seems most obvious to be the only answer for a frustrated people who have no alternative means to solve their problems. African countries largely see themselves as victims of exploitation and international injustice, a continent stricken with poverty, hunger, starvation, and disease. If it is the sick that have need for a physician, it must then be the poor who need to resort to God most. Can this be the reason why the African appears to be very religious? Obviously religion cannot be seen as a solution to any problem for a people daring and creative. It can even be seen as a sign of laziness. This is not dismissing faith as worthless, not at all; but even the scriptures tell us that faith without work is dead. For instance the drought in Ethiopia which is a natural catastrophe, no matter how much the people may fast and pray thinking that their problems and lack of rain fall, is caused by an angry God as

1. *Matthew 11:28.*

a punishment for their sins, or whatever; It cannot solve their drought problems; it cannot improve the situation even if all the best theologians in the world can explain it as similar to that of Elijah's time.[1] In fact in today's world, there is hardly any situation without a rational solution to it, though it may not always be adequate.

However, to those who believe that there is a God, faith in God is important, and to them God certainly knows all about man and answers prayers, but faith in God must be balanced with rational solutions. If not, the so-called religionists will always feel that it is a matter of choice of science and technology or religion.

This is the reason why, as Bishop Sarpong says, there is "...the temptation to throw traditional norms overboard in favour of a more attractive, less demanding way of life..."[E.R.Vol.24,No3.page 303]

It might have been better not to condemn the people's antidotes as fetishes, but first to carefully study and understand their religion and rituals, and through it, in their own background to introduce Christianity and Western civilization to them as St.Paul did to the Greeks in Athens.[2]

1. *1 Kings 16:29-18.*

2. "...he was greatly distressed to see that the city was full of idols.....and said: 'Men of Athens I see that in every way you are very religious. For as I walked around and observed your objects of worship, I even found an altar with this inscription. TO AN UNKNOWN GOD. Now what you worship as something unknown I am going to proclaim to you. The God who made the world and everything in it is the Lord of heaven and earth and does not live in a temple built by hands.'
"[Acts 17:16b,22b-24]

As Bishop Sarpong expresses it, this abandonment of traditional godliness leaves the African in a perilous vacuum. Should the African be blamed so much for abandoning his traditional godliness? As he says, the African forgets, or does not realize, that the West too, has a religious culture and tradition.

In most African countries, the people were first presented with "Western religion" before science and technology. Their own faith, religion and cultural values were condemned as idolatry, unworthy and devilish. "Morals and customs which were good and right for that society were suddenly pronounced sinful, became immoral and punishable.

Any one who did not give up the traditional ways, became a sinner. For everyone only one remedy was recommended - to fly to the bosom of the Holy Mother Church and to the bosom of that society of which she was a part! If one wished to reach paradise, then one had to accept the rules, the morality, the values of this society. This is how the game was won, and under the cloak of ideology, economic exploitation was able to proceed honourably on its way." [1] Africa then embraced Christianity and with it, Western cultural values, and later its technology and of course, the ills that go with them.

Though it is a widely held view that the early Christian missions largely helped in killing the customs, culture and traditions of the people, there are however a few

1. Jean-Pierre Lycop in Walbert Buhlmann: *The Missions on Trial* pages 39-40.

exceptions. For instance; "In the provincial conferences of missions working in Tanganyika, in 1911 and 1930, the missionaries were divided between those who thought in terms of Christianization of traditional customs and building on the traditional social system and morality, and those who recognized modern conditions as fundamentally different from traditional life." [1] In fact, Marja-Liisa Swantz argues that the church contributed to the people's tribal consciousness through their use of local language in teaching and preaching "...and later through leadership structures when larger church units began to emerge." However, such tribal consciousness cannot be seen as the recognition of the importance of the people's culture and traditional values to the people, if only because evangelism was still the motive behind it all, and it was of course rather a late innovation. [2]

The condemnation of the people's antidotes to their problems by the missions, gave birth to some of the independent churches as already noted above. [3] "...People in distress flock into them in search of solution to their spiritual problems, for the cure of their diseases, for protection from both their physical and spiritual enemies and for the fulfilment of

1. Marja-Liisa Swantz: Church and the changing role of women in Tanzania. In Edward Fashole-Luke et.al. (Ed): *Christianity and Independent Africa*, page 139.

2. Marja-Liisa Swantz: Church and the changing role of women in Tanzania. In Edward Fashole-Luke et.al. (Ed): *Christianity and Independent Africa*, page 140.

3. See pages 39 above.

their ambitions and hopes."[1]

However, the attitudes of the mission churches are fast changing as they are now taking on quite a lot from the independent churches' approach, who have remained within the cultural patterns of the people. Perhaps, we can also see these changes as a credit to the Christian mission, as the relevance of the Christian message can now be lived out within the African cultural context.

To round off this argument, we may consider Richard Niebuhr's description of culture which comprises customs, language, ideas, habits, social organization, beliefs, inherited artifacts, ie. human workmanship, values and technical processes.[2] Such a definition clearly indicates that people are so naturally involved in their own culture that they just cannot disown or avoid it. With this in mind, we can indeed "...excuse the missionaries who introduced Christianity to us in purely Western dress - Christianity tailored to Western culture. They are not to blame. For them, an alternative was not within their easy reach."[3] And they could not immediately understand full-well, that which belonged to the African, as to fully appreciate and utilize it. Therefore, what was not understood or whatever was considered dangerous or a challenge, was condemned and discarded.

1. Akin Omoyajowo: The Aladura Churches in Nigeria since Independence. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*, page 99.
2. Richard Niebuhr: *Christ and Culture*, page 32.
3. Editor: The Church in an Age of Cultural Revolution. *T.N.C. Vol.8.No.7.1973*, page 14.

A.SUMMARY.

Professor Aluko[1] says: That people tend to use their senses better when the going become difficult. Thus in times of war, great difficulties and economic disaster, some nations' scientific and technological inventions and progress manifest themselves, as well as ideologies.[2]

He points out that part of the problems of Africa is that their leaders follow in the footsteps of the developed nations which are indeed inappropriate for their own societies. They cannot actually be seen to be one with the people they are leading.

Further still, the limited number of Africans scientifically, technologically and economically trained as experts, as well as the shortage of facilities, contribute to make modern scientific research in Africa very difficult. Therefore with their leaders' eyes fixed on the efforts and progress of the advanced nations, the major modernizing economic activities in their countries are thus initiated by foreigners and most probably devoted to such export

1. Professor S.A.Aluko a senior lecturer and head of the Department of Economics at the University of Ife in Nigeria, was writing on "Social Prerequisites For Technological Development - An African Perspective"

2. "It was the existence of oppression, social injustices, and economic inequalities that gave rise to the ideas of democracy, individualism and socialism. Usually a nation's ideology originates not with contented leaders and rulers but with the dissatisfied middle class actively supported by the oppressed masses." [E.R.Vol.24, No3. page 311]

products needed abroad. As a great part of the capital comes from abroad, the major part of the profit is also transferred there.

According to him, "...one of the main causes of technological backwardness is the lack of confidence among African leaders and their governments in their own ability and that of their people to solve many of the local problems. Where there is no challenge, there can be no response. As 'follower countries', most of Africa looks daily towards Europe and America for the 'experts' who will provide solutions to the most minute problem." [E.R.Vol.24, No.3. page 312]

He feels that Africans must learn by doing and by making mistakes, saying that; "The African nations do not want to make mistakes. They want to import the latest goods and services, rather than fashion their own cruder, but, perhaps more functional, lasting, or challenging equipment. They want their societies, which in fact, belong to the last century to use equipment and techniques meant for societies of tomorrow. They do not want to go through the experience by which technical change is brought about; that is, they do not want to undertake the very activities of production and construction which give rise to problems for which satisfactory solutions are found over a period of time. The demand for new tools and techniques to solve new problems and meet new needs, which would have constituted the challenge, is usually met from outside Africa. Before the

Africans know what is happening, a new technology, a new vehicle, a new product, even a new dress, dance, or music has been developed abroad, and floods the African markets. Before we master the use of the adding machine, the computer has reached our markets. Before we master the theory of the micro-ware, the earth satellites have come into being. While we have not begun research into the physical phenomena around us, our laboratories are being equiped from abroad for space research. While we have unsold cotton, clothes made of synthetic materials are sold everywhere." [E.R.Vol.24, No.3. page 313]

Aluko points out that very much depends on the national leaders, for it is up to them to make their national ideology work. Ideologies which must be for their real growth and which the people must realize as such if not, it would never matter to the people who or which regime is in power. In his view, the earlier those in power in the developing nations of Africa, begin to take into account, the feelings and the needs and future of their citizens and put the interest of their people first, above the interest of their regime, the better.

He sees the success of national ideologies partly in the nationalization of the national economy, the economy and growth generating factors have to be largely in the hands of the citizens, who themselves must try to be united, avoiding the often bitter divisions created by tribal conflicts more often politically motivated.[1]

He says that the spirit of self-reliance, cultural identity and pride in their own ability to control their own affairs must exist and be well rooted in Africans for them to effectively utilize science and technology.[2]

Talented young people must be hunted out and assisted so as to awaken the spirit of self-reliance in the people. The educated, he says, must themselves become entrepreneurs in such productive sectors where their skills and wealth of knowledge can be fully utilized. They must be involved in very practical productive lines in industry, agriculture etc; rather than look for government or company jobs where they only direct the people under them on what to do. The engineers, the architects, the technicians etc; should also be actively involved in the practical and manual aspects of their jobs, not just sitting behind large desks signing papers, issuing instructions or briefly visiting project sites, without being really practically involved. They must be leaders not only behind desks and on paper work, but also in the fields. "They must be ready to retrieve the economy from foreign domination by supplying political and social leadership. Africa is a continent where

1. "... no national ideology can succeed where the economy is not nationalized, that is, where majority control of the growth-generating factors is in external hands or growth is externally induced; where the majority of the people are themselves not 'nationalized' but are rather split into ethnic and sub-ethnic groups, often in destructive rivalry with one another and where a spirit of dependence rather than self-reliance reigns."[E.R.Vol.24.No.3,page 315]

2. "If Africa is to contribute to world civilization, it has to offer something of its own and like Japan, it has to adapt what it imitates or borrows."[E.R.Vol.24, No.3. page 315]

the "fools" rule the wise; where the most highly educated, the most skilled, and the best trained go into salaried employment, while the mediocre, or the college drop-outs, or more recently the soldiers, take over the political machine which gives direction to the whole society and determines the level of its scientific and technological advance. When the political machine is in the hands of those least able to run it, a spirit of self-reliance is absent." [E.R.Vol.24, No.3. page 316]

The main issue Professor Aluko is putting forward is that for the growth of any nation, the nation must have a national ideology and for this to function effectively, the nation's modern and growth generating section of the economy must be nationalized, owned, sponsored, controlled and largely operated by her own citizens. He outlines what he considers to be the three factors which have hampered economic growth in most African countries;

1. Because of the absolute dependence of the economic growth of African countries on foreign capital, foreign technology and foreign experts, the slightest instability deriving from international circumstances, hits the African countries hardest and worst, and dislocates their economic growth because these circumstances shape and modify, control or disturb the very factors at the centre of their growth. (For example, U.K withdrawal from UNICEF, or U.S.A. delay or refusal to pay her U.N quota.)
2. Uneven distribution of economic power between Africa and

the developed nations has made African countries dependent on the developed nations.

3. The world market mechanism, structure and trend places the African countries at a permanent economic, social, political and technological disadvantage as their rich natural resources are exploited. Thus the existing world economic circumstances which are very unfavourable to Africa, determine the rate of their economic growth or decline.

Concluding, he says that; "As a follower continent, Africa is given no opportunity to imitate and adapt, but is constantly being fed with technologies and skills which change more rapidly than the continent can absorb, but which it cannot and does not reject, because the spirit of self-reliance is far from a reality." [E.R.Vol.24, No.3. page 317]

B. COMMENT.

Professor Aluko notes that most of the projects in some African countries are not only financed mainly with capital from abroad but also initiated by foreign business men. Therefore, they are devoted to producing goods to meet the external market demands and also transfer the profits abroad. He blames this situation on the "limited number of technically, scientifically and economically trained intelligentsia (and) the reluctance of intellectuals to take up economic careers and to constitute a core of

entrepreneurs; the relative weakness of patristic national feeling among leaders and intellectuals, most of whom were educated abroad;"[1] Such leaders, he says, have their eyes fixed on the scientific and technological products of the developed nations and look to the developed nations to provide the answer to every need and problems of their own people.[2] Thus they not only despise the abilities of their own people, but fail to encourage them to make efforts for their own development in a self-reliant way.

The leaders of the developing countries must realize and help their people to know that they have to start at their own level, with what tools they can easily lay their hands on. This is, perhaps, how the developed nations started. From there, they can forge ahead at their own pace not looking at other nations as if to compete with them. From such a poor start, with a determined effort to succeed, they will emerge surprisingly with great inventions. They must be taught to understand that they are not running to catch up or to compete with any nation, continent or region but are simply being themselves, doing their best to grow up in their own way with all they have and can afford. This is the kind of education that must begin now. It might be quite difficult, if only because of the great influence which imported goods from the developed countries have had on them, particularly the elite and the wealthy within the society who are, of course, among the leaders, the policy

1. E.R.Vol.24.No.3,page 312

2. E.R.Vol.24.No.3,page 314

makers and the influential members of the society. As Ebun Oni points out, "the developing countries are ...in a hurry to improve their own standard of living. But unfortunately the developing countries are not learning from the mistakes made by developed countries. We are already discussing the development of nuclear energy when our level of scientific and technological development is extremely low. Nigeria is a country where we cannot solve the problems of ordinary waste disposal and we are paying little or no attention to environmental pollution. We must watch out, otherwise we in developing countries may find out too late that our countries and the environment have been turned into a dumping ground for obsolete nuclear plants from developed countries." [1]

It is true that the effects of some austerity measures often applied by some developing countries to help the recovery of their economy or to make their citizens know that part of the process of their growth means sacrifice and to produce certain things themselves rather than keep importing them, may indeed hurt. [2]

1. Ebun Oni: Energy for the Future. *T.N.C. Vol. 14. No. 12. 1980*, page 3.

2. When such austerity measures start biting hard on the people as was the case when the Nigerian government banned the importation of certain luxury goods and some food stuffs like rice, which can be sufficiently produced in Nigeria with better financing, much incentive and great efforts, pressure is put on such governments to relax such policies. In such cases, it is even the Western media which makes the most of the situation in telling the whole world how badly the people are suffering because of the measures taken, much of which are quite often generally exaggerated and highly dramatized in mockery of the much hated policies.

In the long run it might do both the people and the economy much good, though it might harm the export market of some of the developed nations, and perhaps result in further rise of unemployment.

Sometimes because of countless complaints and criticisms, such governments could become unpopular if some bans are not lifted and more often than not, the governments do back down. It is noteworthy that at that point, such a policy is abandoned without being fully tried out, and prematurely labelled a failure.[1]

It is important that the masses be educated and be thoroughly informed that it is the hard way but the right way to a long lasting real growth, progress and self-reliance. Once the people have been made clearly aware of the plans and what it takes and have accepted to go that path with their leaders, who on their own part, must prove faithful, the people would be less likely to disappoint their leaders on the long trek. After a few years, they may indeed begin to see just some little but valuable fruits of their labour and long sacrifices which of course, would only encourage them and strengthen their confidence in their leaders.

1. This entire approach I think is wrong. I would like to see a government which has made up its mind on how to go about achieving meaningful development or improving its economy in their own way with what they have and at their own pace, and sticks to it, no matter what criticisms and from what quarters they may come, provided it is convinced it is on the right track to self-reliant economic growth. It could be crude and with lots of mistakes, but since they see it as the way forward, the government must stand firm with its decisions.

This is a way forward, the essential steps which many developing nations must take and do so, sooner than later. It needs determination, it needs great courage and calls for great sacrifices from all. This will help to curb their appetite for foreign goods, save their much needed foreign exchange, reduce perhaps to a large extent their foreign debts. It will help them discover more of their great potentialities, make them inventive, self-reliant and help them to greatly value their own local products. In the outside world, they will begin to gain the respect of those who once laughed at them and derided them. They may even become great exporters of such products they may never had thought of, or some which they used to import.

Professor Aluko condemns the manner in which many developing countries import Western technology. This their so-called economic development, modernization and national greatness, built on foreign imported technology, lacks originality. It lacks a solid foundation. They would be perpetually dependent on foreign research, inventions and markets for their economic growth and social, economic and political structure. Not only would they be owing huge debts, but once their foreign exchange earnings drop, they would be unable to keep importing raw materials, and their industrial production could nearly come to a stand still. For instance; "The problem that faces the government is how to revive growth in an economy that is heavily dependent on the external sector is uncertain. ... The effect of the foreign

exchange shortage on the economy has been devastating. Denied of their imported raw materials, Nigerian industries have cut back production and laid off thousands of workers. The construction industry has shrunk to a fraction of its 1982 size, while the commercial and service industries have cut back drastically. The gross domestic product in real terms fell steadily from N31.bn. to about N27.bn in 1984, a decline of about 13 per cent. Considering that the population has been increasing at a conservatively estimated rate of 3 per cent per annum, the fall in the per capita income is much higher."[1]

It is quite easy to criticize the leaders of the developing nations on their manner of importing Western technology and raw materials. It must, however, be realized that the developing nations in most cases, lack both capital, technology and the technological skills needed for their development. Let me assume that they have gold, oil, coal, limestone, uranium or other natural resources. It must be realized that they most likely need both the capital, technology and the experts to help them exploit such resources, process and put them into production lines. All these of course, must be imported.

Professor Aluko has already pointed out that most projects in developing countries are funded both with capital from abroad and initiated by foreigners. This must go on until the developing nations are able to train some indigenous

1. (Onyema Ugochukwu) :Does Nigeria Need The Loan? *West Africa* 21 October, 1985. Pages 2204,2205.

experts as well as get their own technology. This, of course, is not a day's job. Even if they build giant plants, all parts and services are to be imported. Even in their negotiations and contracts with the foreign experts, industries, banks or governments, they must be tactful and careful, because they are at the mercy of the experts, the foreign industries, banks and governments. These other governments of the developed countries, it must be noted, know that the economic independence of the developing countries would affect their own economy. They must therefore protect their own interests. Thus the developing countries are engaged in a very frustrating exercise indeed. This argument should not in any way justify the manner of "Lock, Stock, and Barrel" importation of Western technology by many African nations which they see as the surest and fastest way of their own greatness, development and modernization of their own economy. It is certainly not the right way forward. Though as Professor Aluko points out, some Ibo young men made some remarkable achievements during the civil war; of what benefit have those been to the nation? What stops the government from encouraging such young people and providing them with research funds to enable them to improve on their achievements? That is the indigenous technology the nation most needs for its growth, perhaps, rather than a new capital (Abuja) with foreign technology. It may be crude and slow but the right starting point and the right way forward.

A. SUMMARY.

Dr.Mutiso[1] points out that: It was the Christian missionaries who were responsible for the great changes that took place in the values of the Africans; not the soldiers nor the administrators but the missionaries who had greater contact both in numbers and intensity with the people and within their particular groups and who presented them with a consistent ideology.

The Christian missionaries, he points out, gained access deeply into the society through the ordinary poor people at the grass root level within the societies. This was because the wealthier and those high up within the society "...would not switch to the new system." [E.R.Vol.24,No.3.page 319]

Converting the poorer ones into Christianity, gave them a new status, particularly as they gained missionary school education and became the ready tools for the missionaries to be able to reach the generality of the population. According to Dr.Mutiso, the *efulefus* who were the ordinary poorer citizens later came to be known as the *asomi* meaning the book people who because they had attended missionary schools were recognized by the colonial society as the new era of high social class of African societies.

1. Dr.Mutiso a lecturer in the Department of Government at the University of Nairobi in Kenya writes on: "Tools Are For People! Towards An Africanized Technology".

For this reason, the *asomi* degraded the other members of the society who were non-*asomi*. "This cleavage, introduced by the institutional church, was perpetuated every time it stressed the differences between its followers and non-followers." [E.R.Vol.24, No.3. page319]

Though the *asomi* were elevated to a high social class within their societies and regarded as above the non-*asomi* which, of course, included the uneducated traditionally high status African, Dr. Mutiso points out that the *asomi* were not necessarily accepted by the colonial society. He says that it was a "...racially stratified society where the colonized were at the bottom of the scale,were denied mobility (and from this *asomi* strata the)so-called modern Africa was recruited." [E.R.Vol.24, No.3. page319-320] Having been elevated to a higher social status, the *asomi* he says, then "...rejected most of the African traditions and instilled in their progeny a very anti-African cultural ideology which they borrowed from their missionary and later colonial administrator role referents. This is the sum total of the contribution of missionary-trained intellectuals who were always preaching against their culture and traditional values." [E.R.Vol.24, No.3. page320] He also points out that this attitude was not only adopted by individuals who became the *asomi*, but gave examples of certain tribes which, when they were converted to Christianity, and became *asomi* before others by their early education, were regarded and described as hard-working, achievement-oriented, progress-minded etc.

Two tribes he mentioned were the Ibo of Nigeria (my own tribe) and the Chagga of Tanzania.

According to Dr. Mutiso, the colonizers used all the tools at their disposal, even human resources, to their own benefits. Through the colonial education system they created in African countries, societies who saw the 'white collar' office job as the greatest achievement one must aim at. The colonial era he implies, bordered on exploitation of the people and on injustice.[1]

The *asomi* under the colonial powers consolidated their own power in the societies and carried on the very structure of the colonial society without sifting it to effect some necessary changes in its basic structure.

As Mutiso points out, even at the moment of their independence, the priorities of the people were set by "...foreign foundations and governments." The strong civil service needed were trained by foreign bodies even in our local universities and the education the people received was modelled in the image of the colonial administrator. The *asomi* he says even followed up development as the colonizers saw it which he says meant "...the continuation of economies dependent on raw material exports in spite of the fact that their value is declining." [E.R.Vol.24, No.3. page 322]

1. "In the colonial situation proper, it is not possible, from an African perspective, to speak in any meaningful sense of either social justice or economic growth, since the colony existed for production for and distribution to only the colonizers and their collaborating *asomi*. What we would stress here is the fact that science and technology were monopolized by the colonizer and used to extend his control over the colonized." [E.R.Vol.24, No.3. page 321]

The *asomi* he points out, have carried on in this way because they are at the helm of their national affairs and in various key positions benefitting from the system.[1]

He then says; "Personally I see the problem for the future as one of changing the values of the *asomi*. We will have to begin with a simple truth: that as a people we can create our own societies in our own image." [E.R.Vol.24, No.3. page 322] He feels that perhaps militant ideologies can be created which would change the attitudes of the leaders but regrets that the four walls of the institutions of higher learning (universities), where such ideologies are most likely to be successfully incubated and hatched, are dominated by politicians, and thus lamed. He therefore hopes that African fiction writers will play their own roles in this respect and the African academics will find the various ways of applying their education in such ways that would prove of the maximum benefit to their societies, and using what their own societies and cultures have got, to create the technology fit for their society, and easily affordable by them. When this begins to happen, then there would be the hope that science and technology also exist to serve not only the African elite or *asomi* but the society as a whole.

1. "...it benefits only the *asomi* strata in the African countries. They are now the governors, and in collaboration with the external experts, businessmen, and governments, they are able to accumulate for themselves while their nations become poorer. Although the statistics show growth, I am convinced that an analysis of each African country would show that distribution is becoming more uneven and that there is less indigenous production. " [E.R.Vol.24, No.3. page 322]

This, he says, cannot happen until social justice is achieved and social justice can only be achieved when some radical changes are effected in what the *asomi* now see as their traditional values.

With the above changes effected, then there would come a change in the scientific field in Africa, and the scientists will learn to stop being mere crammers and reproducers of the theories of others.

He says that African countries need a new breed of scientists who would "...consciously adapt already existing technology to serve the majority non-*asomi*." [E.R.Vol.24, No.3. page 324] These scientists would be concerned with innovation.

He expresses dislike for the way in which the African countries imported Western structures of science and technology without first evaluating their social impact on the people. He also says that, "...the new aspect of development aid is to export to Africa what is called 'middle-level technology', which is really the outdated technology of the West. This we are accepting without evaluation." [E.R.Vol.24, No.3. page 325] He suggests that African countries can import modern technology relevant to certain industrial areas and adapt them to meet some specific needs. He also feels that the medical field can receive an enormous helping hand from trained technologists who can handle social medicine and this will help save the doctors' time.

Dr.Mutiso dislikes what he describes as toy dams for hydro-electric purposes created by many African countries, saying that they are not tied to meaningful irrigation systems and are unsatisfactory for future needs. He suggests that what we need are "...comprehensive plans for the whole continent, which would tap the major source of energy - the Zaire River System - and transport it to all Eastern and Central Africa." [E.R.Vol.24, No.3. page 325] He further suggests that Africa can borrow from solar energy technology to reach non-easily accesible areas.

He thinks that Africa is nearly self-sufficient in food production but lacks transport for easy marketing and distribution of their food products. Though he does not condemn the use of car, train and aeroplane, he feels that local transport could be created within African societies borrowing from Western transport technology, like aeroplanes, and creating cheaper mechanical trucks and mules, also easy to run and maintain, noting that the cars, trains and aeroplanes serve less than one third of African populations.

In conclusion, he asks two important questions he feels the African leaders should be asking: "...does the technology we are borrowing serve the greatest number of our people at the least cost to the society?" [E.R.Vol.24, No.3. page 326] This question he feels very much concerns the technologists who, he says, have gained a great amount of knowledge from their Western education, but do not bother putting their

immense knowledge into practical use to serve the society and thus it fails to be fully integrated into the society. He thus feels that some form of training is needed to bring about the right people with the right frame of mind for this all important task. He then asks: "...how do we train such people?"[E.R.Vol.24,No.3.page 326] He suggests that curriculums and ideologies and roles in African universities must be redefined to fall into line with the tasks and problems of Africa, rather than run African universities as appendages of Durham, Harvard or Kiev. The technologists he says must involve the non-*asomi* in choosing the priorities for the different societies, rural or national areas, to know what the people need most, electricity supply, water, schools, roads etc. This he sees as social justice and a desirable economic growth, as improvement in the health, education and living conditions of the people in general and not just for a handful (the *asomi*).

B.COMMENT.

It is rather disappointing and opposed to what Christianity should stand for, that as Dr.Mutiso points out, the early Christian church missionaries in Africa rather than leaving the people more united and making them seek out the greater values of their own cultural background, adopted a system of divide and rule.[1] This perhaps explains why most of the top positions in every government institution and ministry were occupied by the Christians when the colonies became

independent nations and colonialism was succeeded by neo-colonialism. The leadership of Nigeria, for example, from the period of their independence was mainly in the hands of the Christians. They were also among the most educated

people in the country, at least until the civil war. Since after the war, apart from Dr.Yakubu Gowon, who saw Nigeria through the war as the military leader, and is also a Christian, the topmost leaders of the nation have been mostly Muslims. The problem is therefore not only tribal divisions but religious as well. Thus Nigeria, for example, is going through a political leadership greatly influenced by religion, to the point that it is now a member of the

1. "We all know that initially education was controlled by the missionaries and that only those who were (or were to become) Christians were allowed to attend their schools. We further know that colonial bureaucracy demanded that employees must have attended a missionary school and be recommended by a missionary. Thus the institutional church became the gate-keeper between the African and European components of colonial society." [E.R.Vol.24.No.3,page 319] This is to some extent supported by Father Kelenga Matembe, a Zairean Catholic Priest, who says: "In reality, the missions were not so much concerned to bring the Good News to another people as to expand among that people the church in its European - Roman form. The African himself was of no 'interest'; he was of interest only in so far as he entered the church and heartily joined in its work. Any one who did not conform to the mould made by the missionaries was excluded from entry through any door way in heaven or on earth. Thus, a young person who did not conform had no chance of receiving higher education, a worker who did not conform had no hope of being employed in the missions and a sick person who did not conform was not certain of being treated with the same care as others." Fr.Kalenga Matembe in Walbert Buhlmann: *The Missions on Trial* page 50.

Organization of Islamic Conference.[1]

Though the missionaries are accused of indoctrination and division within the societies, it was however, important to get many of their adherents educated in the language the scriptures were readily available in at the time. This the missionaries were wise enough to recognize and rightly accomplished, and were able to communicate easily with them, and they in turn became fishers of men. It is only natural that the missionaries should establish their educational institutions in such areas under their ecclesiastical jurisdiction and this they did. Part of the education the pupils and students received was religious indoctrination, which has, of course, met with lots of criticisms. Who in the same situation at that time would not have done the same thing? What then, had they indeed come for? It must be remembered they all came to sell one commodity - Christianity but under different trade names. Just as different companies may market a commodity like television sets for example; SONY, NATIONAL PANASONIC, SANYO, AMSTRAD, MITSUBISHI, HITACHI, SHARP etc. etc;

1. "A statement from the Christian Students Movement of Nigeria said membership of the OIC was tantamount to 'Islamisation' of the country and warned that this could lead to a religious war. The Catholic Archbishop of Kaduna Dr.P.Y.Jatan, said he had not yet understood the full implications of the OIC membership, but he would be against it "if it would alter the secular status of Nigeria". In an interview with the *Sunday New Nigeria*, Sheikh Mahmud Abubakar Gumi, the former Grand Khadi of the northern states and a member of the Muslim league pointed out that Nigeria had a full diplomatic status in the Vatican, "why then should Nigeria's membership of the Organisation of Islamic Conference be a source of controversy?" *Religious Controversy - West Africa 3rd February, 1986. Page 231.*

The missions had to preach the same Gospel as METHODISTS, BAPTISTS, ROMAN CATHOLICS, ANGLICANS, PRESBYTERIANS, QUAKERS etc.etc; passing on their different doctrines. To do so successfully, it was not out of place that they should train their own teachers for it. These were perhaps, all well intended, but had some unintended adverse effects on the societies, as denominational rivalry created sharp divisions in the societies.[1]

Like some earlier writers, Mutiso also mentions the unsuitability of alien or imported cultures and traditional values and some of their adverse effects in African societies when adopted without reasonable changes and in condemnation of the people's own culture. Sinajina says; "In fact, the missions were something alien, something forced upon us from outside the whites have crossed seas, deserts and forests to reach us; they have abused our hospitality and have dominated us. At the same time they have fought against and wiped out the religion of our fore fathers and have preached to us a God whose origin and language were unknown to us." [2] According to Mutiso; "Neo-colonialism can be defined as a situation in which social-political priorities are defined by values which emanate from without society.

1. "...denominational rivalry in education tended to create splits and divisions in towns and villages." A.E.Afigbo: *The Missions, the State and Education in South-Eastern Nigeria*, 1956-71. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*, page 185.

2. Sinajina: *The Verdict*, in Walbert Buhlmann: *The Missions on Trial* page 153.

It is important to understand that we are not advocating African autarchy in values, but rather that where we must borrow we must make a conscious choice representing the priorities of the majority of our people."[1]

Mutiso's view of a way forward is that of learning to be our own selves, creating a society that fits into our culture and traditional values. It may therefore be helpful for African governments to encourage, recognize and licence some well trained native doctors and herbalists. It should be found out in what areas some of them are specialized and help to find ways of refining their local herbal medicines if necessary, which may indeed cure many diseases. This could be a big help to medical science in Africa and enable the hospitals to establish better links and ways of co-operation with the local medicine men. For Dr. Adeniyi points out that: "Before the availability of specific anti-malarial drugs, our grand parents and other forebears survived on natural resistance built up over the years as a result of repeated re-infestations and near-fatal attacks of malaria. It is also known that some Nigerian herbs used for the treatment of fever contain ingredients that possess anti-malaria properties."[2] Just as manipulative medicine could be of immense help to the medical profession, as John L. Fraser says in his book *The Medicine Men*, and as the Chinese have demonstrated how useful acupuncture can be

1. E.R.Vol.24.No.3,page 321.

2. Dr. Adeoye Adeniyi: Malaria accounts for the highest death rate among Nigerian children even today. *T.N.C.Vol.8.No.8.1973*, page 12.

even during surgical operations. In fact to the Chinese, their traditional medicine is as important to them as Western medicine. The importance they attach to it made them to get it enshrined in their constitution.

It may not be a bad idea to think of a bigger, larger dam on a continental basis for Africa, or one that may possibly serve a great part of the continent, as Dr. Mutiso suggests. But it must be noted that many African countries even find it difficult to build and maintain small dams to serve even a limited number of areas. Funding a much bigger project, though it would be a shared responsibility, might even prove a heavier burden to bear and might be abandoned half way.

When completed and in operation, it must be noted that any damage or major breakdown is bound to affect a greater number of countries, perhaps the entire population of the continent. Such a suggestion requires very long and careful thought. It is also noteworthy that the entire continent of Africa lacks both the indigenous technology and the technological skill for such a gigantic project. It would require not only many years of foreign expert survey and planning but also some quite complicated contract arrangements involving many foreign firms of many nationalities. These cannot be without some complex problems.

For the maintenance, spare-parts and services, costs could be enormous. Furthermore, with time, when certain parts of the machines become out-dated and unreliable, or even phased

out, as more advanced technology replaces them, and coupled with the ever increasing population of Africa and the expansion of the societies so that the dam can no longer cope, the effect could well be much more serious than can be expected. In fact this single project might even be capable of rendering some of the smaller and poorer African countries bankrupt.

Africa is also a conflict stricken continent. It is therefore not easy to predict all the threats which conflicts and wars might pose to such projects.[1] The population of Africa has certainly almost doubled and many economies also badly run-down or wrecked since Dr.Mutiso's writing. Should he take a fresh look at the economies and conditions in certain African countries now, both the rich and poor ones, like Ghana, Nigeria, Sierra Leone, Togo, Mali, Chad, Sudan, Uganda, Mozambique, Tanzania, Cameroun, to mention only a few, he would perhaps not want to make such a suggestion.

1. Since he made the suggestion some neighbouring and friendly countries have been involved in some bitter boundary clashes and wars, for example, Nigeria and Cameroun, Chad and Libya, others have been quite unstable like Ethiopia, Sudan, Mozambique, Uganda and some are badly threatened by famine for instance Ethiopia, Sudan etc.

8. REPORT FROM WEST AFRICAN CHURCH CONFERENCE ON SCIENCE, TECHNOLOGY AND THE FUTURE OF MAN AND SOCIETY, ACCRA March 24-30, 1972. (ECUMENICAL REVIEW VOLUME 24.NO.3. 1972 PAGES 341-347)

A. SUMMARY.

Under the heading: "*I. Scientific Technology, Economic Growth and Social Justice - The African Perspective*," the Conference report[1] begins by noting the general recognition that the most important aim of every government should be to raise the overall living standard of all her citizens and that science and technology is a major tool for a speedy realization of such an aim. Therefore, the importance of scientific and technological research on Africa's rich natural resources for development cannot be over-emphasized.

An earlier meeting organized by UNESCO,[2] had outlined details and strategy for the speedy realization of a technologically oriented Africa, self-reliant, independent and the greater masses enjoying a comparatively good standard of living. That goal it was pointed out, has largely not been achieved because of:

1. "Poor planning, with built-in conflicts;

1. Report given at the Conference in Accra, Ghana on the 24-30 March 1972 on the recommendation passed at a meeting held in Lagos, Nigeria between 28 July - 6 August, 1964, on the Outline of a plan for scientific research and training in Africa.[E.R.Vol.24.No.3,page 341]

2. UNESCO/ECA Report based on the Lagos Conference, July 28-August 6, 1964.

2. lack of sustained political will;
3. insufficient basic research into and knowledge of local natural resources;
4. growing elitism and alienation of the elite from the masses;
5. inadequate documentation and dissemination of available research data;
6. insufficient regional co-operation on fundamental research leading to duplication in research efforts and also to unnecessary dissipation of meagre financial resources;
7. foreign vested interests."[E.R.Vol.24,No.3.page 341]

It was then suggested that African leaders have to be very conscious of their moral and social obligation to their entire community, if the application of science and technology is to be fully effective and relevant in solving the problems facing Africa the way they see them. The entire people must be practically involved. It should be something which the people themselves have helped to decide, plan, execute and reap together. Those involved in the scientific research should create a technology fit for the problem in hand. Therefore a technology is appropriate only when:

1. It is relevant to the special needs of the masses;
2. It encourages the use of indigenous ingenuity and skills;
3. It can mainly use local resources;
4. It suits the level of the capacities of the people in:
(a) technical skill, (b) fundamental attitudes, (c) manpower and capital resources. [E.R.Vol.24,No.3.page 341]

Any research planned must be relevant to both the immediate and long-term needs of the nation and the local resources.

The Conference recommends that:

1. Every country forms a standing committee to advise the government on national science policy, part of which includes: "a mapping out priorities for scientific activities in relation to economic and social policies appropriate for the transfer of the results of these scientific activities to specific problems." [E.R.Vol.24, No.3. page 342]

2. Countries should make adequate provision for scientific and technical research in their budgets.

3. African countries should co-ordinate their research policies and exchange information on their work in areas of common interest and seriously involve themselves in inter-regional research projects.

4. Recognizing the limited resources of the African countries, the report advises every government to use her limited resources in the best possible way to raise the living standards of her citizens in the most relevant areas which include:

The provision and application of appropriate technology most suited to meet the needs of the people in their own way, and in which every one is involved; increasing food production by applying effective skills and tools, finding new ways of using finished agricultural products, trying to develop

storage facilities, preservation techniques and a better system of food distribution.

Governments should try, as well as encourage entrepreneurs to establish industries in the rural areas, making the most of local skills and materials and thus improve the quality of life in villages in order to reduce the migration to the towns and cities.

Local building materials and techniques should be sought out, tried and improved on, as this would help reduce the importation of building materials and the cost of building.

Governments should be able to plan their education according to their resources and man power needs, as well as train middle-level technicians, and use every available public media to inform the people of the benefits of science and technology, and how best they can be involved in them for the best results to be achieved.

5. Indiscriminate putting up of structures or development without planning destroys resources and pollutes the environment. It is recommended that environmental forums be formed to help alert public opinion and influence government policy on this issue.

To ensure the comprehensive involvement of all the people in development programmes, it is recommended that not just the governments but voluntary institutions like the church, university and learned societies should contribute in their own ways in implementing development programmes.

Section II of the Conference Report is entitled "*Ideological and Social Perspectives Needed to Make Effective Use of Science and Technology in Africa*". It begins as follows:

"We underline the fact that the rate of economic development depends very largely on the rate of technological change. The African states have little economic power and their technological capacity is very low. The purpose of technological development is to enable Africa to acquire this power through the process of disengagement, i.e. by reducing dependency on industrialized nations, and altering existing economic links between producer and manufacturer, and donor - recipient. (The aim of this disengagement is),

(a) to recover for Africans the human dignity lost through centuries of slavery, colonialism, a perpetual state of dependency, and continuing racial discrimination;

(b) to diminish ignorance, poverty, and disease, and achieve a better material and spiritual life for Africans;

(c) to enable us to contribute what we can to enrich the world civilizations;

(d) to explode the myth of the "follower continent" and to build self confidence and national pride;

(e) to reduce the growing economic gap between Africa and industrialized nations and bring to an end the continuing exploitation of Africa and its resources." [E.R.Vol.24, No.3. page 343]

Self-reliance was therefore seen as the appropriate ideology for Africa to help them achieve economic independence

through the discovery and effective use of their own resources in a more localized manner and thus reduce their dependence on foreign aid while they try to increase their international trade volume. Every individual should have good food, housing, education; in short, the basic necessities of life through honest labour neither exploiting nor parasiting on others. Thus a self-reliant society is seen as one in which the citizens are well aware of the political objectives and social goals of the society and have equal opportunities and access to the national resources and can participate in the political and social and economic institutions. This means that some sort of political education is necessary to help enlighten the citizens to be involved right from the planning through to the successful execution and achievement of their objectives.

The spirit of revolution alive in Africa because of existing racial discrimination, and inequality between the world's rich nations and the poor nations of Africa, and within African nations, as well as oppression by party bureaucrats, is silenced by:

- "(a) the power structure left by colonialists,
- (b) the division of Africa into so many small states,
- (c) the credibility gap between ideologies proclaimed and the actual practice, especially with respect to the desperate conditions of life in the rural areas;
- (d) reluctance on the part of the privileged groups to

change the status quo; and (e) the seemingly insuperable barriers of language." [E.R.Vol.24, No.3. page 343]

Political, economic differences as well as other racial discrimination encounters at differing levels in the different regions of the African continent make it difficult for same social ideologies to work everywhere in the regions. For example, only the elite in West Africa have encountered racial discrimination while every one in East Africa has. In the West are large ruling and economic elite, but not in the East, who also have a common language, Swahili, while West Africa has a thousand and one different languages.

Rural development projects should be encouraged, aimed at industrializing the rural villages. This will help reduce the effects of technology in the cities. Labour intensive industries and the use of intermediate technology would as well help to minimize absolute dependence on the technologically advanced countries for economic development, as well as create and help maintain a social life within a community not dominated by a technocratic super-elite group. It was then recommended that:

(a) The policy of self-reliance based on the local conditions be adopted.

(b) "For self-reliance to be meaningful, the African states should endeavour to promote and establish larger economic groupings - regional economic communities - in spite of the inherent difficulties and problems

involved." [E.R.Vol.24, No.3. page 344]

(c) The churches should participate in economic development, finding out what parts to play by meeting with the government policy makers for discussions, and then through some organized lectures and seminars both clergy and lay people would get better informed of the advantages and the disadvantages of science and technology and their sociological and psychological effects, and would then be in a better position to know what is best for them and possible ways of achieving them. The church leaders and the people would then find how to implement the ideology for self-reliance.

(d) Churches should also help encourage scientists to produce science literature in local languages for a better understanding of science, while in institutions, education should be science based.

(e) Through dialogue the scientists and technologists could inform the church leaders of the potentialities of science and technology, while the scientists and technologists could then become aware of the limitations of their knowledge, the importance of faith, and the socio-economic problems and tensions in modern societies.

(f) "The two existing church organizations in Africa, the All Africa Conference of Churches (AACC) and the Roman Catholic Episcopal Conference for Africa, should make contacts with scientific organizations in Africa. They should also promote co-operation with specialized agencies

of the U.N and the O.A.U working on these questions." [E.R.Vol.24, No.3. page 344]

(g) All economic and social institutions to be reviewed and transformed, relating them to the self-reliance ideology to respond to people's needs.

In a Third Section: "*Spiritual, Ethical and Cultural Issues in the Scientific and Technological Development of Africa*", the Conference Report points out that the African is faced with the problem of maintaining the spiritual, ethical and cultural value so dear to the society while adopting the great offers of science and technology needed for their development. The choice must be made among all the great possibilities that modern science and technology offers and their traditional values. The best combinations should be chosen to make for both the present and future growth.

The scientifically uninformed in the society are easily confused and see their normal way of life getting entirely changed and disappearing into oblivion as a result of the introduction of modern scientific and technological inventions. Almost everything is affected (transport, means of communication, agriculture, urban life and human reproduction). The temptation to abandon the cultural values and have a go at some of the corrupt ways of getting rich quickly through bribery, gambling etc. becomes irresistible. The educated scientists and technologists without the faith to keep them spiritually and morally alert, and as well ignoring cultural values, misapply their advanced knowledge.

Thus education, respect for cultural values and some sort of religious faith are seen as essential for development in any community.

Lack of the correct and full belief and understanding of both the nature, functions and procedures of cultural factors and science and technology constitute a great obstacle to real progress. It must (1) be realized that culture, religion, ethics, as well as science and technology are all for the welfare of man and concerned with the problem of man's origin and purpose and in complementing each other the purpose of human existence would be attained.

(2) Africans accept and import modern scientific technological products without due consideration or possible reflection on what effects they might have on their societies, both on short and long term basis, though all is not easily predictable.

(3) The ordinary man must be made aware of the fact that science and technology do not provide the answer to all their needs, and that they have their problems, and could in fact, create situations of depression and fatal incidents.

(4) People must know that; "Science is fallible, but when properly practised, it has its in-built devices for self-correction. Scientific hypotheses are temporary positions that are retained only as long as they serve their purpose in the hypothetico - deductive system of reasoning." [E.R.Vol.24, No.3. page 345]

(5) Rational scientific explanations and technological

devices do not conflict with faith because faith cannot be proved as can scientific and technological devices. In fact they could even help create situations that deepen faith.

The report considered certain aspects of the African traditional way of life as worth preserving. They are:

1. The communal life of help, care, concern and support for one another. But suggestions are that communal personal care could be replaced by impersonal institutional care of homes for the aged and orphanages made possible by modern technology and development.

2. The languages of the people could be reduced for political and educational reasons to the major ones which must be preserved, for the people's cultural and social values are expressed through the language of their ancestors. Thus the learned must communicate to the people in their own language. It is also suggested that for better communication on both national and international levels it would be necessary to adopt an international language.

3. The African high social morality, the result of their basic religious approach to life, it was reported has been eroded by the materialism of the modern world. Their fundamental values need to be retained. They, and "universal ethical and religious systems", help to guide us in evaluating "the social and cultural effects of modern technology"[1] as well as informing our choices.

The report points out that the church has to play certain

1. E.R.Vol.24.No.3,page 326.

important roles in the modernization of Africa: The church which has always existed, and prominently too, as part of the powerful leaders of thought, should as a matter of necessity get to know what science and technology are all about, their offers to societies, the benefits and their effects and thus within the societies shoulder these suggested responsibilities:

1. A continual education of itself and review of its stand, so as to be well able to support and lead in the social change and economic development aimed at improving politically and socially the status of the poor and the oppressed. "The church should support the forces working and fighting against continued colonial and minority rule where it still exists in Africa. The church must also be aware of all the implications of the advances of science and technology, constantly review its teaching in the light of these and where possible, use the accumulated knowledge of science and technology to benefit the oppressed and the poor." [E.R.Vol.24, No.3. page 346]

2. The church should help in the educational institutions to provide the spiritual and ethical side of the training which will help give the educated a better sense of direction for the use of scientific and technological knowledge for the benefit of all. Education should involve the students in community services and voluntary activities, and help them to see themselves always as part of the community.

3. The family is seen as the ideal place for proper healthy

training of morals, development and spiritual upbringing of children in traditional African society, much of which may be lacking in the family life in a technologically advanced society. Therefore the "church should encourage respect for the right of any child to a happy life, good health, play, education and security. In so far as these may be secured by a full understanding of the processes and technological development associated with sex, birth control, and form of marriage, the church should promote their objective acceptance." [E.R.Vol.24, No.3. page 347] A careful examination of traditional and modern patterns of marriage and their ethical implications in African society is necessary to enable the church to know what should serve the people better.

4. "Certain valuable systems of knowledge in our traditional society should be collected, tested, modified, and where necessary refined for the good of all, e.g. the skills of bone-setters, medicinal herbs used in traditional healing methods, traditional psychiatric practice, knowledge of the natural history of animals. Some research into these treasures of the past is already being done. The church should encourage the intensification of this, and especially the dissociation of the essential facts and methods of traditional practices from unnecessary accretions of mystery and superstition." [E.R.Vol.24, No.3. page 347]

5. The church should point out to the governments how it sees their roles and help to make the political leaders, as

well as other public servants, aware of the fact that the societies they are serving expect to see them set good examples of the highest moral standard, and to prove trustworthy and to make the best and most judicious use of all resources available for the benefit of all. In this way the church helps to make the leaders aware of the needs and feelings of the communities.

B. COMMENT.

Do the language barriers in many African states really stand in the way of revolution? What about the states of East Africa with a common language? Also on the issue of successful revolution; does the smallness of the size of some African states hinder this, should it not rather help the cause? In comparison with many other nations outside Africa, can Africa actually be referred to as having been divided into "so many small states"? In fact in many cases, certain African countries can be described as an unhealthy union of two, three or even four nations. Take for instance, when Nigeria became independent in 1960, "...it consisted of many nations, and up till the beginning of the civil war, national consciousness was lacking. The many political crises we have had support this view. Many of these crises stem from the fact that the major roles were played by the three biggest nations in Nigeria: The Hausa, the Ibos and the Yorubas, while minority groups were too often relegated to the background. The January 1966 coup could also be seen

as a struggle for power between two of the biggest nations." [1] Actually Nigeria is about three times the size of Britain. The unfortunate thing about most African countries is that, in most cases, foreigners who actually get to know very little about the real historical background of the people so quickly give wrong labels to some African languages and tribes, thus when the tribes are fitted together as a nation, an unhealthy union is created. From one African country to another, one easily notices the differences in cultures, languages, traditional values as well as in the people's life style. Even within many African countries, their type of staple food, style of dressing, farming methods, culture and languages differ very much. Nigeria is another good example of this. The Yoruba woman is easily distinguished from both the Hausa and the Ibo both in their appearance and attire; just as one can easily notice the cultural, language and life style differences between the French, British, Dutch, Germans, Spanish, the Greek etc.etc.

Though the report commends the communal personal care of the traditional African societies, it also suggests that the African countries find ways of using the modern technological and health care equipment to help care for the aged and the disabled. There are of course quite a few orphanages and rehabilitation centres for the disabled in some African countries and in most cases, they are run by

1. Tony Coker: National Consciousness and State Identity in Nigeria. *T.N.C. Vol. 3. No. 3. 1969*, page 7.

religious bodies or voluntary organizations, who would depend on philanthropic citizens to support and help them survive. Such institutions obviously deserve some careful considerations, but it must be remembered that they could also face some serious problems. For instance funding problem, which may not arise initially but may in the long run, when numbers begin to increase quite considerably. It is difficult starting such homes, but even more difficult to keep them open and efficiently run once started.

Furthermore, experience has shown that though many aged people, for instance in the developed countries, may be quite happy in the old people's homes, it is in most cases accepted as the last resort. In fact, the majority of the aged people would prefer to be in their own homes and with relatives.[1] Though there may be no one type of accommodation suitable for every individual, it must be acknowledged that an old people's home is the ideal place for aged person/s who have no one to look after them. But it should be noted that it dehumanizes people and encourages the attitude of indifference by young people, whose duty it should be to care for their aged relatives, who in some ways loved and cared for them when they were younger and could do so. "The independence, freedom, comfort, dignity, privacy, initiative and much more which one enjoys in one's own home

1. "Social and health workers involved with the elderly are currently convinced that individuals want to remain independent and in their own homes for as long as is possible."Melissa Hardie: *Understanding ageing (care and welfare)* page 25.

at any point of time in life or even in the sheltered housing cannot be over-emphasized."[1] In fact it is always a thing of great pride and joy to the African, even if it is with great difficulty, that they are able to look after their aged and disabled relatives in the comfort and privacy of their own homes. They should rather be helped to improve on this, instead of encouraged to give it up.

The report recommends that the church should work to improve the social, political and economic status of the poor and the oppressed. The church should however, be careful not to neglect the rest of the society, for the church is not just that of the poor and the oppressed. It should rather teach the rich, to use their wealth to help the poorer ones among them.[2] To those in authority, the church should help to direct them to be good servants to their citizens.[3] Though the church can still exert some influence on the authorities of most African countries, it must however be noted that the church's powers are also waning due to higher education, the effects of scientific and technological development, as well as some of the divisions within the church itself.

1. T.N.I.Eche: *The Shepherd and His Aged Sheep Within The Flock* page 18.

2. "Go sell everything you have and give to the poor," *Mark 10:21b*.

3. "You know that those who are regarded as rulers of the Gentiles lord it over them, and their high officials exercise authority over them. Not so with you. Instead, whoever wants to become great among you must be your servant, and whoever wants to be first must be the slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." *Mark 10:42-45*.

CHAPTER 3

ARTICLES ON DEVELOPMENT IN THE ECUMENICAL REVIEW FROM 1974 TO 1985.

1. C.I.ITTY (ECUMENICAL REVIEW VOLUME 26. 1974 PAGES 6-20)

A. SUMMARY.

Itty[1] says that churches, governments, U.N.agencies and other organizations were seeing development as increasing the growth rate of the G.N.P of the poor nations. He points out that though the G.N.P of many Third World nations actually increased during the first Development Decade,[2] "The increase in G.N.P largely benefitted the already rich and the middle class in those countries, resulting in increased social inequalities and economic exploitation." [3] Distributive justice was then considered an important goal of the development process in determining production with regard to the social and economic needs of the masses. The poor masses must become active agents in the development process. Maximum and proper use of the labour force would help to ensure this.[4] There was also emphasis, he says, for changes in international economic structures, for the provision of better trade terms, investment and

1.C.I.Itty of the Orthodox Syrian Church of the East, India, was Director of the Commission on the Churches's Participation in Development of the World Council of Churches. His article is entitled: Are We Yet Awake?

2. It was in 1961 that the first Development Decade was inaugurated by the United Nations.

3. E.R.Vol.26,page 7.

4. E.R.Vol.26,page 8.

appropriate technology by the rich nations.[1] Development, he says, has to be seen as a demand for freedom, dignity, justice and participation.[2]

In the ecumenical debate, development he says, was considered as a comprehensive process for the total development of persons and communities.[3] The Evangelical Church, Mekane Yesu (Ethiopia), May 1972, also sees evangelism as concerned with development; "development of the inner man is a prerequisite of healthy and lasting development; to draw a line between mission and development is artificial." [E.R.Vol.26, page 10].

Though development directly or indirectly involves liberation, spiritual conversion, international justice with regard to economic structure, nevertheless, he feels that it is most important to first and foremost pin it down to the struggle against mass poverty. He sees as widely acceptable, the Montreux understanding of development which defines development in a triangular formula as a "'Liberation process aimed at justice, self-reliance and economic growth.' We therefore propose that development should be understood in a purely technical sense as a process of

1. This was at the fourth Assembly of the WCC at Uppsala.

2. The Asian Ecumenical Conference for Development in 1970.

3. "'Development cannot be limited to mere economic growth. In order to be authentic, it must be complete, integral; that is, it has to promote the good of every man and of the whole man.' The encyclical describes the development process as aimed at creating conditions to provide the material necessities of life and changes in oppressive social structures, but also greater dignity, knowledge, value and culture. 'The acknowledgement by man of supreme values and of God their source and their finality' is considered part of his true maturity and development." [E.R.Vol.26, page 9]

the transformation of economic and social structures of an individual country accompanied by quantitative and qualitative improvements in general welfare and the generation of forces within the society for sustaining of those improvements." [E.R.Vol.26,page10]

Itty mentions the five criteria presented by a committee at the fourth Assembly at Uppsala for development namely: - "Projects which aim at the 'root causes' of underdevelopment rather than treating its symptoms; - Projects which have a comprehensive character, which attack the diverse and relative problems of a community in a coordinated and strategic manner; - Projects which arise out of long-range planning; - Projects which complement national or governmental planning; - Projects which reflect technical viability and competence." [E.R.Vol.26,page 11]

The churches and Christians he says were expected to help work to promote structural changes both within the developed nations, developing nations and in the international economy. The Uppsala Assembly upholds revolutionary struggle for structural changes and supports local projects for economic and social development. Such changes must begin at the grass root level he says, the poor masses must be involved in initiating and sustaining projects aimed at their liberation from poor and oppressed conditions.[1]

1. "'Unless development service is structurally related to the poor organized in self-help movements, political or economic development service will get misdirected to the benefit of the richer classes rather than towards the eradication of poverty.'" [E.R.Vol.26,page 13]

They will then become aware of their own capabilities to effect the necessary changes.

The churches, he points out, see their theological basis of development in the New Testament teachings of Christ and in the ministry of the early church. The church is thus a servant community among the poor, needy and the oppressed, to feed, tend and liberate them.

B. COMMENT.

Itty always recognizes the importance of the church's active participation in working for social and economic changes in favour of the poor and oppressed within the societies.[1] However, differences of opinion exist with the churches' participation in the struggle for changes.[2] Looking at the theology of liberation, development poses some quite great difficulties. It involves faith, love and praxis. It involves sufferings and identification with the poor and oppressed. Where to draw the line of involvement in social, economic and political situations is not that easy, but the theology of liberation is seen as offering a new way of looking at the issues concerned with the struggle. Perhaps the church should begin from within itself to obey its Lord's command in favour of the poor and oppressed.[3]

1. E.R.Vol.19,page 350-352; E.R.Vol.26,page 17.

2. E.R.Vol.22,page 210.

3. *Mark 10:17-21.*

A. SUMMARY.

Grant[1] believes that the progress in science and technology has offered man the opportunity to achieve a global economic development.

He points out that there are increases in the average annual G.N.P. of the developing countries but notes that only a minority are better off, while the majority poor are still worse off. Massive drift into the already over-crowded cities and towns poses a health problem. Therefore, the churches he says, must play their role in defining man's relationship to man with respect to the preservation of man's environment and fair distribution of the benefits of economic growth.[2] For society itself now realizes that economic growth, affluence and material well being are not the be all and end all in life.

Grant also recognizes three basic causes of underdevelopment in the poorer nations: In comparison with the richer nations, the physical endowments of the poor nations which include their natural resources and capital

1. Mr. James P. Grant was President of the Overseas Council, Washington and a member of the WCC Commission on the Churches' Participation in Development. He writes on: "Can The Churches Promote Development?"

2. "... the role of the churches in social justice - their social responsibility in today's changing world is a challenge and an opportunity that the churches can no longer ignore Social justice is the concern of religious leaders; it is not the speciality of engineers, farmers, political scientists or economists." [E.R. Vol. 26, page 22]

accumulation are much less. And the international economic environment is unsuitable for their development. The international economic structure, he says, was designed by the developed nations to meet their own needs and in their own favour against the interest of the developing nations. Thus growth in the developing nations would continue to be blocked by the international economic structure. He therefore suggests that changes be made in the ways the rich nations relate to the poor nations, as this would make for a real increase in the transfer of resources to the poor nations.

For the purpose of international trade, Grant suggests that the developed nations concentrate on products that require high level skills and capital and the developing nations on labour intensive industrial products. But he regrets that the developed nations are working against this, for example, by restricting access of poor country products to their markets.[1] He therefore suggests that changes be made in international trade relations and in the developing nations for mass participation in the production process.[2] The problems of development and social justice, he says, should be seen by the churches as a great challenge and a

1. E.R.Vol.26,page 28.

2. "Reform within countries - as well as changes in the trade, investment and aid patterns between rich and poor nations have become more than requirements of justice: they are becoming fundamental to the political survival of nations and of the international system. Greater equality of opportunity to participate, rather than more aid of their welfare variety, is the most urgent need of the poor as well as of the low-income states within the community of nations." [E.R.Vol.26,page 29]

great opportunity for them to put their faith to work and avoid taking sides with the privileged few and the powerful in society. For the churches "...are slow to change where the basic need is structural reform, in which their parishioners-whether landlords, doctors or skilled workers-are asked to give up their vested interests in favour of the disadvantaged. The established churches after all are heavily dominated by the already successful ... however, the churches do have certain unique potential for providing leadership in development. First, the churches cut across many class and geographical lines. Second, Christianity has much to say on the subject of social justice, and once injustices are apparent, there are forces within the church that seek an honest treatment of the issue and challenge the church to take the lead in encouraging remedial change. Third, Christian teaching does stir many to action on behalf of Christian principles, even where the churches themselves, with all their interests in the status quo, may not,"[E.R.Vol.26, page 30]

The churches should try to analyse the problems of societies in sufficient depth and find solutions to these problems with a minimum of social cost; this should not be left to others.[1]

1. "Their emphasis is in protesting injustice, leaving to others the intellectual arena. As a result, it is the scholars of development, not the intellectuals of the churches, who are now hammering out the new doctrine that greater equity and greater participation by the poor majority of a nation can support and reinforce development, not retard it."[E.R.Vol.26,page 32]

B. COMMENT.

Grant may be wrong to say that the natural resources of the poorer nations are much less in comparison with the rich nations' and that this contributes to their under-development.[1] No other writer shares this view. They argue rather that their lack of capital, technology and qualified manpower, with the problem of corruption, exploitation, adverse trade terms and unfair international economic structure are partly responsible for their under-development. Though Hastings believes that the resources of most African countries were far more limited than previously anticipated during the early years of their independence,[2] this does not mean that their resources were that much less than those of the rich nations as to keep them still under-developed. In fact if the issues and the difficulties created by what the other writers have pointed out are properly dealt with, almost every nation would possibly attain full authentic development and our world would also be made more peaceful.

1. E.R.Vol.26,page 25.

2. A.Hastings: *A History of African Christianity, 1950-1975*, page 185.

3. AARON TOLEN (ECUMENICAL REVIEW VOLUME 26. 1974 PAGES 70-75)

A. SUMMARY.

Dr.Tolen[1] raises such vital questions as: 1. "Is participation by the people desirable? Desirable to whom? For what?

2. At what level is participation expected to take place?

3. Is there not an unavoidable clash between elitism and people's participation?

4.If the principle of participation is accepted, what are the problems which must then be tackled?"[2]

In the developing nations, development plans he says, are drawn up and implemented without the participation of the masses. This he points out, obtained in Cameroun, during their first five-year plan between 1960 and 1965. But was reversed at the subsequent plans and the people were able to participate fully both at the local and national levels. However; "The final decision about the content, objectives, means and implementation remain the prerogative of the country's political agencies."[3]

The church in Cameroun, he says, is a very powerful instrument of development and occupies a very important and

1. Dr.Aaron Tolen was Africa Secretary of the World Student Christian Federation, Secretary of the Development Commission of the Federation of Churches and Evangelical Missions in Cameroun and a member of the WCC's Commission on the Churches' Participation in Development. He writes on "People's Participation in Planning.

2. E.R.Vol.26,page 70.

3. E.R.Vol.26,page 71.

official position in the society. He portrays the church as the nucleus of power where all important decisions are made. "The missionary determined what would be good for the community and the means of achieving it and, often enough, himself found these resources. He then prepared to put the plan into operation, with or without the help of the community, with or without its participation. Although the community benefited from the result of his work, it rarely had any share in producing them. ...As a general rule, the 'institutional church (organized institution, ie. the church leaders) decides for the people - whether it be in the social and economic activities of the church or in financial matters. The consequences of this is wide spread indifference and lack of zeal and commitment." [E.R.Vol.26.page 72]

According to Tolen, the Christian church gave the people such a view that the only people who belong to God were its members, then to its members, the view that all they must pursue with all vigour was spiritual and not the things of this world, for their reward would be in heaven.[1] Thus the Christian church, he feels, choked the people in an

1. "The people of God is often a predominantly 'spiritual' community which tends to regard other concerns of life as secondary and even alien to its vocation. Those who are seeking to persuade our churches to follow the tortuous and unpredictable paths of development must first of all overcome this false dichotomy between the spiritual and the material. They must show clearly that attempts to meet human needs in such things as health, knowledge, education and material well-being are not only not opposed to the preaching of salvation in Christ but constitute an integral part of that preaching." E.R.Vol.26, page 74

uncomfortable enclosure which creates division and inhibits participation at all levels and hence development in the real sense.[1]

He therefore suggests that the people as a whole should be enabled to participate and helped to be able themselves to define their needs and this through effective communication. The experts he suggests should endeavour to approach the people at their own level and in their own language through which they can express their views and needs clearly.

The people know what they lack he says, and should be made to know what resources are available to help them achieve their objectives, the contributions they must make and or sacrifices involved and the benefits envisaged. In his view, "the beneficiaries of a project or plan must be the ones mainly responsible for putting it into operation.

Any form of planning which assigns too large a part to those who provide technical assistance or which sees these experts as substitutes for the people themselves rather than as enablers can only result in increased dependence. It can never help the people concerned to take charge of their own future."[2]

What people need, he says, is the sort of training that will enable them to realize their capabilities and have confidence in their own abilities. Provision should be made for them to be able also to evaluate their progress within the plans being implemented.

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1. E.R.Vol.26,page 74.
 2. E.R.Vol.26,page 75.

B. COMMENT.

It is disappointing that the church adopted a paternalistic attitude in its supposed bid to help the people. It left them entirely dependent on the "big brother", making them an easy prey to all forms of exploitation. This is suspicious, if only because they did not want the people to reason and to plan for themselves, and also made the people lazy through lack of participation in the real activities concerning their life style, well-being and future. Further still, by purposefully misleading the people into thinking only of heaven, it led them to believe that what mattered most was the spiritual. Though the scriptures may support this,[1] it does not however in any way discourage the acquisition of wealth, nor does it condemn participation in planning and implementation. The church may have adopted this attitude for the purpose of exploiting the people without their realizing it, as the Mau-Mau of Kenya noticed, but only too late, and says: "At first, we had the land and the white men had the Gospel. Then the missionaries came and taught us to close our eyes and say our prayers while the white men were stealing our land from us. And now we have the Gospel and they have the land." [2] This indeed portrays the church then as an agent of exploitation and is opposed to what Christianity stands for.

1. *Matthew 6:19-20; 31-33.*

2. Steve Biko: in Walbert Buhlmann: *The Missions on Trial.* Page 45.

4. S.L.PARMAR (ECUMENICAL REVIEW VOLUME 27.NO.1. 1975, PAGES 5-15)

A. SUMMARY.

Professor Parmar[1] points out that most developing nations at times face devastating short term problems which dominate their priorities, dislocate their plans and drain the best part of their resources. Greater attention is normally focused on such problems to deliver the nation from total ruin, so that the very important task of radical change in the social structure is neglected or even suspended.

Power structures in many developing countries he says, depend on such excuses. "Every time pressure builds up for real change in institutions and values, the people are asked to hold their peace so that the immediate crisis of flood, drought, refugees, conflict with a neighbouring country, industrial unrest, student discontent or balance of payments and so on, can be dealt with. Such appeals for patience and order in the name of smooth functioning of development programmes can often be clever rationalization of the status quo." [E.R.Vol.27,NO1,page 5]

The regular recurrence of such crisis situations as droughts, floods and famine, he says, has made poverty and deprivation the lot of a good number of the world's population. He asks: "If after more than two decades of

1. The late Professor S.L.Parmar was Principal of William Holland University College, Allahabad University in India. He writes on; "Development: Priorities and Guidelines".[E.R.Vol.27.No.1,page 5]

efforts aimed against this vicious circle, (the vicious circle of poverty) we are still in a state of crisis, more serious crisis, where is the development we talk so much about? 'Why the present crisis?'because we have been so absorbed in ad hocism, in surface remedies to fundamental problems. Little has been done to discover our own resources of organic manure, wind power, human power, methods of increasing agricultural productivity without resorts to mechanization and the use of imported inputs."

[E.R.Vol.27,Nol,page 6]

According to Parmar, the developing countries have developed a chronic attitude as grumblers who are always blaming some one else and not themselves, for their discomfiture. This they see as the easy way of escape from being responsibly involved in the struggle for justice in their societies. He points out that the problem is not so much the external influence as it is through the already existing institutions that the external influences had come and perhaps gained ground. Therefore change is mostly required in the already existing institutions to make for justice and self-reliance. It is a matter of moral change as an essential element for growth.

He notes that the helplessness of the people of the developing countries is even increased by the more foreign assistance they receive, which leave them perpetually subservient. He feels that the developing countries should try to mobilize their own resources, putting them into

proper use that will enable them to achieve authentic existence. Thus a just partnership between unequals both on the international and the domestic levels could be established.

He also sees the need for a radical change in the international structure of trade and transfer of resources.[1]

While the developed nations he says, suffer from "the poverty of affluence", the developing nations suffer from "a negation of development." The problems range from pollution, ecological imbalance, depletion and possible exhaustion of non renewable world resources, disillusionment with material prosperity, a deep social malaise, growing unemployment etc. We have many developing nations still too far away from development, and in increasing poverty, inflation and unemployment, shortage of food and the basic necessities of life for the masses, while a privileged few swim in luxury goods and services. Parmar outlines what he considers the three main

1. "Resources flow from Western to Asian churches through structures that perpetuate our dependence. We have talked at length about self-reliance, but, on the whole, our role of eager recipients has not changed. We have also to give content to the ideals of "selfhood" and "authenticity". What is their practical implication? To remain a permanent "receiver" stifles our creativity and witness. A two-sided relationship that reflects "sharing" is vital for our renewal. What are the implications of sharing? Are churches in Asia willing to experiment in sharing within our region, as a first step to the discovery of sharing with the world wide fellowship? Even more significant is a sharing of our resources and potential with other groups (belonging to other faiths and ideologies) within our country in the common struggle for social transformation." [E.R.Vol.27.No.1,page 8]

shortcomings of the conventional view of development.

He suggests that this view of development is: First, predominantly quantitative and non-institutional. Second, it does not follow the realities of the developing nations but imitates and derives from the developed countries' experiences. Third, it has no integrated approach but relies on piecemeal solutions for a comprehensive problem. The real situation is often concealed because growth when considered in general terms is really taking place, with increased investment, increase in G.N.P, expansion of education and other welfare facilities, but in fact while the already well off in societies are the ones still benefiting, the fruit of this growth is not reaching the poor. The majority of the population of the countries of Asia, Africa and Latin America he says, suffer from hunger or malnutrition which seriously affect their health, and growth and many are "illiterates". The achieved growth in those countries he says, has failed to alleviate absolute poverty to any appreciable extent because of unequal distribution of economic power in these nations. A really wealthy few within the poor countries control and manipulate the levers of economic and political powers.[1]

1. "Resources do not come into a vacuum but into a given social frame work. If that frame work is unjust, the use of more resources will only increase inequality and exploitation of the weak. Policies of development should bring about structural change. The development process should not be seen merely as a techno-economic exercise for the accumulation and deployment of resources. It should aim at fundamental changes in the overall social frame work, that is, in the social, economic, cultural and political institutions." [E.R.Vol.27.No.1,page 9]

"But more disquieting is the fact that, because of a non-institutional bias of economic efforts, prevailing values of exploitation and aggrandizement acquire a stronger grip over society. It is not uncommon to find one section of the deprived exploiting another section, where it finds the chance. The brazen pursuit of profit and personal advantage pollutes many of our societies with a "something for nothing, reward without effort" type of ethos. Consumerism, which is an important selling point of the quantitative approach, has made a substantial contribution to corruption and profiteering in our "soft states."
[E.R.Vol.27, No.1, page 10]

Professor Parmar makes a very clear distinction between two aspects of development, the quantitative and qualitative approach to development. Every output swells the G.N.P ranging from expensive luxury hotels, low-cost housing, private and public transports, elitist education or socially-creative education, luxuries or essential commodities. The first category, he says, increases inequality and the second relieves poverty. The growth resulting from the first category of products he calls quantitative growth which nurture the myth that the benefits of increase in production, "will automatically trickle down to the needy. The whole syndrome of profit, incentives and demand gears production to the interests of the privileged minority which enjoys adequate purchasing power and commands higher remuneration for scarce factors like capital and

enterprise under its control. Growth without qualitative restraints subverts social justice." [1] He therefore favours the qualitative approach which "views cost-benefit relations in social rather than sectional terms. If social benefit is more than social cost so that net economic welfare increases, it can be affirmed that development is taking place, because such growth alone enhances the well-being of the poor." [2]

Though the output value exceeding the cost of input in any project is seen as advantageous, he feels that it is only when the disadvantages to the society, that is, looking at the other side of the coin "such as industrial pollution, the spread of slums, the evils of urbanization (crime, alienation, the sub-culture of poverty, and so on)," [3] can it actually be said if it is a growth worth being proud of. Professor Parmar favours austerity measures in developing countries aimed at saving for more responsible investment. The developing countries he says, acquired the consumption pattern of the developed nations without due consideration of their socio-economic realities. The main problem is that the developing nations, while suffering from shortage of food, simple essential commodities and necessary factors of development, have allowed the individual consumption of non-essential luxury goods to gain priority over simple consumption within their resource potential and the basic

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1. E.R.Vol.27.No.1,page 10.
 2. E.R.Vol.27.No.1,page 11.
 3. E.R.Vol.27.No.1,page 11.

social needs of the people.

He sees no sense in replacing men by machines in the developing countries where labour is in abundance and capital very scarce. Mechanization creates or increases unemployment and makes the developing nations even more dependent on the developed nations. It further makes them unable to lay sound foundations for their own technological progress.[1]

Attracted by Western science and technology in the fifties and sixties, he says, the developing nations wanted development in the Western manner without thinking of the possible limitations in science and technology. This is why the developing nations are worst hit when crises occur. Having built on what comes from outside, they lack reserves of goods and the purchasing power to sustain them while the richer nations at such times seek first to protect their own interests. The developing nations therefore must follow a different course if they are to achieve development which is meaningful and relevant to their culture and people. The developing nations, he says, are wrong in taking development to mean being like the developed nations.

1. "Self-reliance is an integral element of development. In a number of ways the predilection for quantitative growth has undermined self-reliance. To maintain a high rate of growth, capital and technology have been brought from developed nations. More often than not this has led to an underutilization of our abundant resources like man-power, simple skills, raw materials and so on. The alarming increase in unemployment and underemployment alongside industrial expansion illustrates the point. New social costs in the form of an adverse balance of payments and irresponsible export of exhaustible resources aggravate our difficulties." [E.R.Vol.27.No.1,page 11]

What they need is authentic development.

Professor Parmar sees the expense on education as an important "investment in man." He also points out that it is possible for such an "investment in man" to have no impact on the development of the society.[1]

Looking at development as the weapon for the eradication of absolute poverty, Professor Parmar suggests that priority attention be given to the people who are below the poverty line, as a step forward for social justice by bridging the gap between the rich and the poor. This could be achieved by applying resources to those products and services which are essential, such as low cost housing instead of luxury apartments.[2] Such a step he says would help to reduce the availability of non essential products, thus putting some limits to the choice of them by the better off who demand them and make them to be produced, thus causing the essential goods and services to be in short supply.

1. ".... in many developing countries educational expansion has taken the educated out of development rather than into the process. Instead of promoting social responsibility, it has stimulated selfishness and self-aggrandizement, and misguided the educated to gravitate towards the elite who are custodians of the status-quo." [E.R.Vol.27.No.1,page 13]

2. "coarse and medium cloth rather than fine textiles or synthetic materials; small irrigation projects which reach the low income groups rather than huge multi-purpose projects; training for basic rural health services more than concentration of medical facilities in urban areas; and so on." [E.R.Vol.27.No.1,page 14]

B. COMMENT.

Many governments in the developing countries might be using the problem of natural disasters to delay, to neglect or even suspend implementing their long term development policies, thus avoiding sharp criticisms and strong opposition or possibly becoming unpopular. This may be particularly so when some government authorities misuse public funds. This however cannot be generalized, if only because Professor Parmar suggests the possibility of inexperience and bad administration which lead them to be ignorant of the real solutions to solving their immediate crisis and for their development on the long term.[1] This disagrees with the facts that the United Nations Development Programme not only helps to finance but co-operates with governments of the poorer member nations in their surveys and actual field implementation to help ensure and expedite their economic growth.[2]

If such is the case, what then, must be holding them so backwards?

Though in the greater part of the developing countries of Africa, it could be quite difficult to introduce mechanized farming methods for lack of capital, running and maintenance costs, they do not appear to be the most convenient and effective methods of improving the production of the staple foods, particularly important

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1. E.R.Vol.27.No.1,page 6.
 2. E.R.Vol.19,page 155.

to feed the population.[1]

Parmar says that; "External influences enter a country through its own existing institutions. Unless these institutions are changed in line with the requirements of social justice and self-reliance, it would not be possible to keep out adverse international forces." [2] A thorough examination of the existing cultural and social structures or institutions could help one to assess them before one can establish how unjust they were before foreign interference. However, sufficient evidence exists which suggests that when Western powers entered most developing countries, they were neither invited nor respected and worked through the already existing traditional institutions for social justice and self-reliance. For example; "Historians have argued that Europe penetrated Africa by means of the gun and the pen - the soldier and the administrator. This is clearly a misreading of the sociology of change, since it was not the

1. Mechanized farming methods are unsuitable for such agricultural products like yams, cassava, cocoa-yam, the three-year-lived-yam, etc. Though this may be mainly a Nigerian situation, it might as well apply to many other African nations, particularly West Africa. This is mainly due partly to climatic differences which prevail from one continental cultural situation to another for example, there are crops that do better in some climates and not in others. Even if they were suitable, not only would the governments be unable to afford them for public use on the long-term but about 95% of the farmers cannot even afford them. CP "Tractors and other high powered farm equipment are certainly not the panacea for increasing agricultural output. But attempts to introduce modern inputs, like irrigation, fertilizers and high-yielding seed varieties, are necessary for the increase of agricultural productivity." G.P.Sicat.E.R.Vol.19,page 447
CP.S.L.Parmar.E.R.Vol.19,page 359
2. E.R.Vol.27.No.1,page 3.

soldiers and administrators who were most decisive in changing the values of the Africans: It was the missionaries. They had greater contact with the people (in terms of both numbers and intensity), and further more had, within their particular groups, a consistent ideology.

Initially the missionaries did not just reach every strata of African society. They recruited the pariah group (the *efulefu*), those who were at the bottom of the social strata, since the people who were higher up in the traditional stratification system would not switch to the new system. It was the *efulefus* who were converted to Christianity, who went to missionary schools, who became the interpreters in the then emergent colonial order, and on this basis acquired a new status." [1] Sarpong gives a view of the peace, orderliness, obedience to parents and elders and respect to same, occupations and the bases of their division of labour and, the working of the society before external influences. [2] These, with some other writers which include Jeremy Bradshaw [3] as well as Ali-Mazrui, [4] help us to understand that the traditional African societies were not only religious but were far more simple, just and self-reliant societies before the external influences.

1. Dr. G. C. M. Mutiso. E.R. Vol. 24. No. 3, page 319. CP.
E.R. Vol. 24. No. 3, page 301.

2. "....I submit that the bribery and corruption which have infested Africa are partly due to the situations produced in the communities of Africa by the introduction of science and technology and the dreams of affluence which it fosters. We have no monopoly on them. They were in Europe before they came here, and are still here." [E.R. Vol. 24. No. 3, page 304]

3. *The Vanishing Tribes of Africa.*

4. *The Africans.*

In most cases, the traditional structures in existence did not readily welcome the foreign influences and changes, and were not ready to co-operate with them. Even when the Western powers forced themselves on the people, they did not seek to build on the tradition, culture and values of the people and to improve upon them, which would have been more meaningful and more helpful to the people, but worked hard to erase them, seeing them as garbage.[1] Most of the African medicine was seen as magic, witchcraft, evil and every aspect of their traditionally religious symbols as idol worship.[2] So the problems of the already existing institutions were not that of social justice and self-reliance. They came and created the sort of institutions they wanted and most needed to help them achieve their motives and when leaving, they left unjust, corrupt, greatly divided societies who have become highly dependent on them having been made to discard most of what they had, and greatly valued, before the coming of the Europeans.[3] Thus with the withdrawal of colonialism, neo-colonialism effectively replaced it.

1. "The longer I reflected on the work of the missionaries, the stranger it appeared to me. These men, spurred on by neurotic instincts, have destroyed a people's whole philosophy of life without replacing it by another one, indeed without even knowing what they were doing." (Rolf Italiaander quoting the American Negro writer Richard Wright) in Walbert Buhlmann: *The Missions on Trial* page 37.

2. "For instance, if a person used African medicinal herbs or took part in African dances or festivals, he was punished on the grounds that all these things came from the devil." (Father Kalenga Matembele) in Walbert Buhlmann: *The Missions on Trial* page 50.

3. Jean-Pierre Lycops in Walbert Buhlmann: *The Missions on Trial* page 39-40.

5. JAN PRONK (ECUMENICAL REVIEW VOLUME 27.NO.1. 1975, PAGES 16-23)

A. SUMMARY.

Dr.Pronk[1] sets out seven proposals for a more realistic development policy.

With reference to the W.C.C Fourth Assembly in Uppsala in 1968 and 1970 in Montreux where Dr.Pronk says, that relations between the rich and poor nations were discussed, the concept of development defined and aims and instruments formulated for such policies that help to create equality and self-reliance. He notes the situation as worsening and the problems of a development crisis and a general economic crisis making growth difficult. The mid-sixties, he says, looked hopeful but that hope seems dashed as many developing nations suffer from social and economic stagnation. "Economic dualism and social destruction originating in the colonial period have worsened due to neo-colonial relationships and to Western growth policies." [2]

He blames the crisis in development first on lack of political leadership which he says is reflected in the policies of the rich countries which is a failure with regard to development co-operation. The rich nations, he

1. Dr.Pronk, Minister of Development of the Netherlands, presented this paper on "Development in the '70s: Seven Proposals"; at the joint Consultation of the W.C.C Commissions on the Churches' Participation in Development and on Inter-Church Aid, Refugee and World Service, held in Montreux, Switzerland, 1-7 December, 1974.

2. E.R.Vol.27.No.1,page 16.

says, have failed both to fulfil the "...aid targets formulated in the development strategy of the United Nations (and the) trade, investment, science and technology, and all other relevant international economic relations." [1] The developing countries, except for a few of them, he says, have also failed with regard to; "Redistribution of income, land reform, the introduction of social policies and all the other goals which the development strategy outlined as desirable for the developing countries to attain;" [2] The achievements so far he says, are unsatisfactory.

His second reason for the development crisis is that theories and concepts formulated at the end of the colonial periods based on Western models are unsuitable because they resulted in policies that caused "..... more inequality, more unemployment and social disruption." [3] Theories and policies which must arise from a proper analysis of underdevelopment caused by unfair distribution of economic and political power, are what he sees as relevant. These apart, he says that inadequate food production, inflation, a high unemployment rate, large increase in oil prices with many other problems, have intensified the crises, causing widespread recession. [4]

Dr. Pronk's seven proposals are therefore: (1) Promoting self-reliance and social justice. Self-reliance as non-aligned countries put it he says, means

1. E.R.Vol.27.No.1, page 16.
2. E.R.Vol.27.No.1, page 16.
3. E.R.Vol.27.No.1, page 17.
4. E.R.Vol.27, No.1, page 17.

that the developing countries must come up with their own development patterns, goals and policies and try on their own to realize them, without external influences, because multinational corporations have made the chance for rich nations to still dominate the economy of the developing nations. Thus he sees self-reliance as liberation. For him, self-reliance implies that the needs and problems of each developing country are specifically peculiar to them, culturally, socially, politically and economically. He also points out that policies in many developing nations leave the poor masses in a worse off position, benefiting more the privileged in society. Tension he says, exists between self-reliance and social justice.

Self-reliance is not national sovereignty. "Accepting national sovereignty implies accepting aims and priorities of governments, of the elite. Self-reliance, however, has to do with the preference of societies as a whole, including all people who are the victims of inequality. The preference of nations, classes, groups and peoples, who themselves do not belong to the elite, almost by definition imply social justice and a fair distribution. Self-reliance, as conceived in this way, implies social justice, and social justice gives full sense to self-reliance." [1] Both concepts, he says, are important and should be attained con-jointly for they are inter-related and therefore both national and international development policies must be directed to

1. E.R.Vol.27.No.1,page 18.

implement them.[1]

(2) Mutual intervention for justice: He says that the survival of our world very much depends on how much some nations interfere in the affairs of other nations. For example; "Rich countries are interfering with developing countries both by giving aid and by withholding it, by attaching economic, financial and political strings to aid, by making use of their power to decide themselves on prices, tariffs and quantities in international trade, and on monetary relations. They intervene indirectly through their multi-national corporations, and also directly, for example in Southern Africa, South East Asia and Chile. Such intervention most of the time decreases opportunities for the underprivileged within the developing countries." [2]

When intervening, the developed countries he says, should use their aid to ensure the economic growth of the people and co-operate with them to ensure fair distribution among the people, stimulate change, social and political development. Non-intervention, he says, should mean intervening to change the status quo for the benefit of the developing countries and the underprivileged people in those countries in the sense that international trade and

1. "This means that we should implement programmes and projects which directly benefit the poorest people. It also means that in international development co-operation we should concentrate on co-operation with those elite that have identified themselves with the fate of the poor in their society." E.R.Vol.27, No.1, page 18

2. E.R.Vol.27, No.1, page 18; With such interventions he says, the rich nations try to "maintain a political and economic status quo" E.R.Vol.27, No.1, page 19

investment must be affected which means that they are working to change the structure of international economics and politics for the purpose of ensuring the growth and self-reliance needed in the developing countries. This, he says, is mutual intervention, co-operating with the people for their growth and welfare.

(3) Tackling immediate needs: Dr. Pronk is of the opinion that we have to solve the problems of hunger and starvation, poverty and deprivation in many developing countries today, before thinking of tomorrow. He points out that great stress is always laid on investing for the next decade, the unknown future, thus aid in some cases is channeled for industrial and agricultural projects or investments for a long term result. He is not against making investments for the future, but suggests that greater attention has been paid to this, that the present day necessary needs of some people in the poorer nations of the world, to help them at least to survive and be healthy now, seem to be largely ignored.[1] A hungry stomach he implies, cannot effectively participate in planning for tomorrow. Therefore such planning for the future is by the advantaged and benefits the economy of the modern society.[2] He suggests that conducive conditions should be created which would enable every one to participate in development, that actions taken to meet today's needs is part of the investment for a long-term development.

1. E.R.Vol.27.No.1,page 20.

2. E.R.Vol.27.No.1,page 20.

(4) World wide rationing of basic commodities: He says here that while the people in the developing nations are used to shortage of food, energy and other consumer goods and facilities, the rich countries had known nothing of it as their growth and high employment level are seen as normal and their minimal 1% aid to the developing nations is not felt very much as a sacrifice.

Such shortages, he says, are now creeping into the developed countries and the scarcity of some essential materials has led to prices soaring so high that while the rich nations can still afford them at any price, the developing nations cannot and are driven out of the market, with their very limited funds. They have to cut back on their imports which again affects their production, and they end up becoming even poorer.

Leaving the free market to regulate demand and supply at this point, he says, would be a further unfair distribution of world wealth to the advantage of the rich nations. He suggests that the best thing in such a situation would be to adopt a system by which all the basic goods are rationed on an international scale.

(5) Internal policy of the rich countries: The rationing of certain key commodities he says is bound to affect both the production as well as the consumption levels of the developed nations. He suggests that the rich nations adjust their growth rate and consumption habit. "I am not pleading for a zero-growth policy; I am not pleading for a dramatic

reduction in standards of living; but I do not believe any more that the rich countries can continue the way they are doing. A selective "de-development" may be required. I plead for a de-development instead of irrational growth determined by a free market, by free advertisement and by a free (but false) stimulation of desire for material goods." [1] He even suggests taxing specific goods to curb the demand for them. Through more information people, he says, could be influenced to cut down on their demand and consumption of some products. After all, over-eating, he says, causes certain illnesses. The churches in the Netherlands, he says, have been able to reduce food and energy consumption by individuals observing a day of fasting every week. He feels that such a day of fasting if practiced collectively, can in some way affect the nation's political structure in the sense that a consumption policy may be seen necessary, which would help make available some resources which could be used to help poor people in the developing nations as well as in some societies in the rich nations.

(6) Identification with the poor: Charity begins at home. Not only should the rich countries identify with the poor countries, but also with the known individuals or groups of underprivileged people of the developing countries. He feels that the reality of this identification can only be clearly demonstrated by their first of all identifying themselves with the needs of their own poor people. "After all,

1. E.R.Vol.27.No.1,page 21.

inequality within rich countries is due to the same capitalist economic process which leads to inequality between the states, and to inequality within developing countries....it implies that a policy aimed at equality within the rich industrialized countries themselves is a precondition for an effective policy of promoting international equality. Giving first priority to an economic and social equality policy within the so-called rich countries is my sixth proposal. In my view, it can be carried out only within a socialist frame work."

[E.R.Vol.27,Nol.page 22]

(7) International decision making: He feels it is necessary that decisions which must affect the developing nations be made on an international platform in which the developing nations could participate and help formulate whatever policies that are made.

B. COMMENT.

Fasting is an important religious practice. Though the adherents of some faiths may be encouraged to fast on certain occasions, for example, during Lent in Christianity and during the month of Ramadan in Islamic religion, no one should be compelled so to do. Otherwise its true relevance to faith and its spiritual efficacy could become stale.[1] In fact, it might even be abused; after all, not everyone believes in God.

1. *Matthew 6:16-18; 17:14-21.*

A. SUMMARY.

Dr. Jose Miguez-Bonino[1] says that according to the last consultation, both the rich and the churches should not take it as their duty to fight for justice for the poor. It is the responsibility of the poor, it is the struggle of the poor themselves. He therefore sets out to look into some of the theological bases of such a decision.

This struggle of the poor he calls the classist approach as the poor fall within a social class of people in any society. He sees the church as clearly involved in the structures of society and in the scriptures, how God comes to his people in their different situations ".....to comfort, to admonish, to command, to advise, to correct or to condemn God's people in such a situation. The Bible is the collection of such visitations of God to his people in different conditions. Such a collection is the theological norm that we have, and we should pay attention to the character of this norm."[2]

1. Dr. Jose Miguez Bonino was Dean of Graduate studies at the Evangelical Institute of Higher Theological Education in Buenos Aires and a member of the W.C.C Central Committee. In "The Struggle of the Poor and the Church". E.R.Vol.27.No.1,page 36 adapted from his speech made at the CCPD - CICARWS Consultation held in Montreux, December, 1974; He notes the different methods of approaching development, such as Capitalist as the Uppsala understanding of it or in a socialist direction following Dr. Jan Pronk's proposals.

2. E.R.Vol.27.No.1,page 38.

According to Dr. Jose Miguez Bonino, we have become aware that what we say and do or things we involve ourselves in, produce results from which we cannot disassociate ourselves. Even if the results of our words and actions were not the intended results the public, he says, must still hold us responsible, thus our intentions are interpreted in terms of the results of our actions. The churches he says, which in any society try to identify with any class of people get involved in the ideology of the same class and relate to it. The class, or groups, or the particular sectors of society, would also employ some of the churches' ideas such as love, reconciliation, justice etc; to help project more clearly and convincingly its ideology. He therefore suggests that the churches must belong to the poor in the society to be able to fight for the poor. He asks; "Can we seriously speak about the struggle of the poor if we exercise a destroying criticism of the ideologies through which the poor mobilize themselves in the struggle?"[1] The Christian church he suggests, must demonstrate in practical terms what it stands for; it must put it's words into action in favour of the poor.

With reference to Father Benoit Dumas' book,[2] he mentions that "Christ said that He would be present when his words were remembered and the meal was shared and that He would be present in the poor and oppressed."[3]

1. E.R.Vol.27.No.1,page 39.

2. *The two alienated faces of the one church.*

3. E.R.Vol.27.No.1,page 40.

The church he feels has therefore failed to stand by the poor, and has made the poor feel that Christ is absent in the church. This situation, he says, is "...one of lost identity, of self-alienation for the church, a situation in which the church is not altogether the church. The church which is not the church of the poor puts in serious jeopardy its churchly character." [E.R.Vol.27, No.1, page 41] The church, he says, which is in Christ and in which Christ is, in proclaiming the Gospel of the kingdom of Christ is announcing the liberation of the poor. [1]

He sees justice as development or liberation and justice as related to Love "...as direction and dynamics in both senses, that love is the direction in which justice is exercised and justice is the mode of exercise of love. The prophetic tradition moves in this direction. But also justice is the direction of God's purpose and love is dynamics of its exercise." [E.R.Vol.27, No.1, page 43]

In his view, the only one who has the right to offer Christian assistance as an answer to the needs of the poor is one who is engaged in justice.

B. COMMENT.

Can the established church which is dominated by the wealthy class and has also acted as an agent of exploitation, [2] accomplish Miguez-Bonino's objective?

1. E.R.Vol.27.No.1, page 42.

2. E.R.Vol.22, page 210.

7. GUNTER LINNENBRINK (ECUMENICAL REVIEW VOLUME 27.NO.3.
1975, PAGES 270-275)

A. SUMMARY.

Like Dr. Jose Miguez Bonino, Dr. Gunter Linnenbrink's[1] main argument is about the church siding with the poor. He begins by recalling that world-wide social justice was seen at the Uppsala Assembly in 1968, as the strong and proper pillar holding the world, which the church must see is well established to maintain its reliability, and command the trust of people as a universal organization or institution. Also in 1970 at Montreux I, he says, that the idea of promoting economic growth in developing nations as a means of bridging the gap between the rich and poor nations was abandoned in ecumenical discussion. But, "Social justice, self-reliant responsibility and economic growth were at that time set up as the goals of a meaningful conception of development, equal in importance and closely linked."
[E.R.Vol.27,No3.page 270]

At the time, he says, much of the development aid meant for the poor masses was not getting to them because the ruling minority who oriented the development goal were the ones reaping most of its benefits. For this reason, he says, "...at the second Montreux conference the demand was made that the churches should actively support the poor in their

1. Dr. Gunter Linnenbrink was Oberkirchenrat in the office of the Evangelical Church of Germany. He writes on "Solidarity with the Poor;" E.R.Vol.27.No.3,page 270

efforts to organize themselves and to assume control of the process of development. Only in that way, it was urged, could the poor free themselves from the crushing want and humiliating dependence. "Liberation" is the new name for "development"." [E.R.Vol.27,No3. page 271]

Dr.Gunter Linnenbrink looks at capitalism as an unhealthy system, he says that a capitalist society creates two entirely different and antagonistic groups of communities or people. The affluent domineering group and the impoverished, dependent group.

In discussing this new name for development - "Liberation", he takes up an eschatological view of the old and new age in Christianity relating them to the state of human sinfulness; captivity and freedom. He illustrates how the social structure of domination and dependence engulfs humanity deeply in sin. "...in the theology of liberation which underlies the Montreux document reference is made to sin and to the power of sin in human life, and this does not automatically disappear with the ending of social structures of power and dependence. 'The human mystery of sin goes deeper than the structures of political and economic power relations. The rich are caught in the grip of greed and consumerism. The poor are tempted, in their need, to be greedy after the affluence of the rich.In greed and guilt, in loneliness and despair, in fear and anxiety, in poverty and want, in selfishness and corruption, the old age seems to defy the powers of the new.' If people are not set

free from the sin of self-assertion against God and their fellow human beings, oppression and dependence will not disappear." [E.R.Vol.27,No3.page 272]

He points out that the church's support, nationally and internationally, of the structures of domination and dependence render both the church and the word of God it proclaims prisoners to the secular powers that be. Thus, the church is in bonds, unfree to identify with the poor in their plight. "'Liberation has to begin in the house hold of God. The word of God must be heard again, calling to repentance and faith..... How can a church that is in servitude to the structures of captivity be liberated to proclaim the word of liberation and be a true servant of the poor and oppressed?' The church is freed from this captivity if it becomes a church of the poor, a poor church. Only in that way will it do justice to its mission. 'The Lord's words in the synagogue at Nazareth that he has been anointed to bring good news to the poor and to proclaim liberty to the captives rings with new meaning today. The righteousness of God in the Old Testament has shown itself in the deliverance of the poor from their oppressors....in a definite taking of sides with the victims of injustice. Jesus Christ reveals the righteousness of God also in this partisanship with the poor, and we need to ask the ecclesiological question whether the church can be the church if it is not identified with the poor.'"[1]

1. E.R.Vol.27.No.3,page 272. CP. *Sodepax Report* page 151.

The church in identifying with the poor and the oppressed, he says, must demonstrate clearly that Jesus Christ was prepared to suffer and to die; and as the early disciples did, that it is prepared to be persecuted and to suffer. "The church must therefore 'renounce wealth and power'. It should 'fight for the victims of torture; expose the schemes of those in power, be a voice for the voiceless'. It should "denounce oppression", even at the risk of "dividing the community of Christians"." [E.R.Vol.27,No.3.page 273]

Dr. Gunter Linnenbrink sees the call for the church, for Christians to identify with and fight for the poor as a great challenge to the church and Christians in the rich nations and wonders if the witnesses and development aid to the poor and oppressed can convince the poor that they are on the same side of the battle with them.

The church, he says, both in word and in deed, should be united in its support for the poor and the oppressed. It has a mission of establishing justice in the society by bridging the gap between the rich and the poor. "This responsibility, certainly involves taking an unequivocal stand on the side of the oppressed and the disinherited whenever they are denied the social, economic and political conditions necessary for effective participation in the social process of development and decision-making. A neutral, arbitrator's role, equidistant so to speak from both oppressed and oppressor, is ruled out." [E.R.Vol.27,No3.page 274]

Having assessed the problem in the light of some of the decisions of Uppsala 68 and Montreux I and II which tend to make the church a one-sided organization, Dr.Gunter Linnenbrink finally tries to balance it out by simply qualifying the churches as working together for the justification of the ungodly which is by grace through faith. He implies that once this is accomplished, all other things - political, social and economic shall be added unto it. That he feels is the universal message and one which unites the church.

B. COMMENT.

It seems that church growth is measured not just by its spiritual growth but by its numerical strength and material wealth viz: Its ability to maintain its property and its clergy and other workers and possibly expand. Would these not be in serious jeopardy and lead to its fall if it takes Linnenbrink's view?[1]

A. SUMMARY.

Professor Green discusses "Christianity And Political Economy In Africa"[1] under four main headings:

1. The influence of Christianity on the political and economic decisions of individual statesmen.
2. The negative and positive effects of Christianity on the political-economic change in Africa.
3. Other factors than orthodox Christian influences which have brought about some changes in the political economy.
4. The need for some changes in church or Christian approach.

1. Christianity he says, came to most of the African states through the European conquerors.[2]

Christianity in Africa he says, was very much concerned about the people's material growth which was indeed related to the problems of the societies which the governments were

1. Professor Reginald Harbold Green was a lecturer at the Institute of Development studies, University of Essex, England E.R.Vol.30.No.1,page 3

2. ".....Christianity came relatively recently as part of a complex of ideas and items which, in sum, preached and practised radical, social-political-economic-technological-ideological change. It came in the vanguard or the baggage train of external conquerors in a very Europeanized form but still asserting a somewhat incompatible universality, and dominantly in forms of worship and particular texts, not systematic theology." E.R.Vol.30.No.1,page 4

also concerned about. This does not mean that the church was not aware of the fact that the people could be victims of economic injustice through bad leadership. The church, Professor Green says, did not fail to argue this theologically. But theological arguments against slavery he says, were not easy to come by, therefore; "A practical accommodation was sought on the grounds that slavery provided an opportunity to hear the Gospel and therefore be saved, and thus was better than freedom now and eternal damnation through ignorance. African Christians were not, on the whole, convinced by this line of argument;"[E.R.Vol.30,No.1.page 5]

He says that the church during the colonial era in the African states maintained a very liberal and compromising attitude. "Among the things theology has usually been willing to render unto Caesar is the basic applied definition of economic justice. The Christian role has normally been seen as relating to exeptional individual cases, blatant abuses, and charity."[1] The church he says, was rather submissive or played a purely complementary role to the state in the economic sphere. He sees the missionary church leadership as being largely similar to the colonial state's leadership.

The church and state had some other areas of mutual co-operation. The church, he says, in order to preach effectively the gospel and run bible study among the people,

1. E.R.Vol.30.No.1,page 6.

saw the need for education and with this, medical care became necessary to attract the people. At the same time, the state needed people to serve as junior administrative and clerical personnel which meant they also needed some education.

Settled agriculture and health care were also considered essential. Considering the amount of finance involved in all these, the state being financially better off than the church, the churches became the colonial states's subcontractors.[1]

He notices that such collaborations did not exist between indigenous African churches and the colonial state except that in some cases, the missionary churches and the colonial states forced them to comply to their aims.

The attainment of political independence in many African countries saw the end of this subcontracting role of the churches. The states seemed in fact to have directed the churches' attention to the spiritual matters as the political leaders wished to start from where the colonial administrators stopped in establishing their own powers. The churches in such cases, he says, have tried to avoid such criticisms of the governments which could ruin relationships, but that there exist exceptions where the

1. "... it did have more funds than the churches and found that they could, and would, provide health care and education at a lower cost and in a way making less demands on administration than if the state itself established schools and dispensaries. As a result, the churches-viewed from the optic of time spent and resources employed - became primarily health and education subcontractors for the colonial state." E.R.Vol.30.No.1,page 7

churches have condemned the social injustice and attitude of the elite towards the poor masses.

In his opinion, individual African leaders have been influenced by Western culture, education and the Christian faith, but says that the case of Christian influence could be an exaggeration. It depends on who defines it, how and on what basis.

2. He feels that the individual Christian's views may be related to the Christian evangelical influence on them, or their understanding of the scriptures which is thus projected in their sense of justice, or their political and economic attitudes. Though Christian theology in Africa has always been changing constantly, adapting to some of the changes in the secular world around, it has at the same time tried to maintain the attitude of entirely relegating to the state the political and economic activities but work for the improvement of the people's living standards and social justice. He notices that Christianity had always tried to be independent of the state in the sense that it tries to be self-sufficient and to keep away from being contaminated by "non-believers." The African separatist communities are more successful and more open not only to public involvement but to criticisms also. He therefore feels that the Christian church condoned injustices and other social ills supposedly through ignorance.

3. The subcontracting role played by the church in the colonial era made it to compromise the Gospel: "In some

cases, this dilemma has led to more emphasis on evangelism and on aspects of Christianity normally emphasized by mission churches (for example, the church of the Province of Tanzania's concern with faith healing as an exemplification of Christian compassion and of the power of the faith). It can also bring about a rethinking directed toward identifying pioneering outreach roles in which the churches can both meet human need and, by doing so, provide experience and or demonstrate urgency for secular institutions with more resources to follow."[E.R.Vol.30,No.1.page 13]

Non elite members of the church, he says, are likely either to seek a reform within the established church which is a descendant of mission church and still toe the colonial state line, or even break away to form their own churches. This is not just out of religious practice dissatisfaction but social aspirations.[1]

4. The Christian church, he feels, should no longer leave political and economic issues as state affairs. Both the church and individual Christians should be involved in the political, economic and social life of their communities. They should be able to analyse the situations and be guided by the Christian values to take the right stand. They should work for a fair distribution of all the material wealth. They should seek to establish social justice and fair contribution and participation by all. They should help the

1.E.R.Vol.30.No.1,page 14.

more privileged in the society to recognize and fulfil their obligations to the less privileged. They should contribute in educating and enlightening the members of the society.

B. COMMENT.

Considering that the missionary Christian leaders collaborated with the colonial state leaders,[1] one begins to wonder if the early Christian mission in Africa was not part of the package in the plan of the Western world to more effectively colonize and exploit Africa. If not, why did the indigenous African churches or the separatist communities fail to co-operate with both the colonial state and the colonial missionary churches? However, it is also important to note that the indigenous African churches had no educational and medical institutions which the mission churches had. Therefore, there was no existing area of mutual co-operation between them and the mission churches or the colonial authorities. Further still, indigenous African churches were seen as illegal religious groups by both the mission churches and the colonial authorities.[2] And members of the society who were members of the mission churches and were working for the colonial administration, could only express their interest in the indigenous African churches as Nicodemus did.[*John 3:1-15*]

1. See pages 90-91 above.

2. Akin Omoyajowo: *The Aladura churches in Nigeria since Independence*. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*. page 96-97.

It is true that the invention of new systems of transport and communications and the discovery of the "new world"[1] with other reasons, helped to inspire the desire for overseas mission, and though the missionaries depended on the transport, and perhaps initial guidance of the colonial administrators to set off on their mission; It is rather surprising to see how Christians can possibly sell off their sense of justice by not only compromising the Gospel but interpreting it to suit even a most unjustifiable cause.[2] In fact, there is ample evidence that some mission churches, actually supported the colonial states in their exploitation of Africa, in injustice and even brutality. For instance; "In 1970 five black priests declared in a bitter protest that 'the Roman Catholics pretend to condemn apartheid and yet, in Practice, they cherish it.'"[3] However, there also exist numerous instances where some of the missionaries have stood vehemently opposed to such evil, thus risking even their own lives, some of them murdered,

1. Alec R.Vidler: *The Church in an Age of Revolution* page 247. CP. "Christians, no less than others, shared in the sense of enlarged horizons that came with the discovery of so many hitherto unknown lands." Stephen Neill: *A History of Christian Missions* page 247.

2. Since theological arguments against slavery were not easy to come by, therefore; "A practical accommodation was sought on the grounds that slavery provided an opportunity to hear the Gospel and therefore to be saved, and thus was better than freedom now and eternal damnation through ignorance." [E.R.Vol.30.No.1, page 5]

3. A.Hastings: *A History of African Christianity, 1950-1970*, page 209. CP. "His main task was to mellow the heart of the 'barbarians' in order to pave way for the colonial yoke of the white man." Oyewola Jemiyo: The church must change its attitude towards polygamy. *T.N.C.Vol.4.No.7.1970*, page 2.

and many expelled.[1] It must therefore be stressed that, wherever the Gospel is preached in a way that leaves the people "...passively accepting injustice, discrimination, oppression and colonialism of any type," it ceases to be the Gospel of Jesus Christ.[2]

Having argued that the church compromised the Gospel and acted as a sub-contractor to the state during the colonial era, and that the indigenous African churches did not co-operate with the colonial state as did the mission churches, it should also be noted that in many independent African countries, "...the churches have learnt to live with dictatorship on a basis of saying little and waiting for each storm to pass." [3] Indeed, in many African countries today, the cool attitude and silence of the church on the political atrocity and economic sabotage going on, leaves the church's witness to be seen as "...the Christian witness that counts and costs." [4] The situation in many African countries today, is such that; "If a preacher condemns the ways of politicians as John the Baptist did the action of Herod, he must be gagged by imprisonment, or have his head cut off; (the murder of Archbishop Lwum serves as an example and the silence of church authorities in many

1. A.Hastings: *A History of African Christianity, 1950-1970*, pages 206, 211-212.

2. Rev.Fr.J.B.Adelokun: *The Gospel and African Liberation. T.N.C.Vol.8.No.2.1973*, page 9.

3. A.Hastings: *A History of African Christianity, 1950-1970*, page 193.

4. A.Hastings: *A History of African Christianity, 1950-1970*, page 202.

African countries support this fact)[1] If he keeps silent ..., others turn round and condemn the church for indifference."[2]

It would therefore be more appropriate to conclude that both in colonial and independent Africa, the churches have been most of the time compromisingly silent while governments commit atrocity and pervert justice while the churches have also, in fewer cases, been strictly outspoken against the governments' ill actions, sought to establish justice, condemned corruption in high places and prepared to suffer for them if need be. Thus the churches' task in most African countries is not an easy one, but they should all the same remember that; "They have a clear duty like the watchmen to keep watch and to cry out at sight of evil which may imperil the well-being of the people."[3]

Though the African leaders' views could be said to have been in some ways influenced by their contact with Christianity, we should not lose sight of the fact that some writers have indicated that the African's life is engulfed in religion or religious belief, that traditionally, he is religious.[4] This even makes it more difficult to prove to what extent, if at all, Christianity had affected their views. Perhaps we need to get to grips with the ethical and moral values of

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1. Burgess Carr: Archbishop Luwum's House Searched. *T.N.C. Vol. 11. No. 6. 1977*, page 3.
 2. The Ven. S.A. Banjo: He told me to Keep Quiet! *T.N.C. Vol. 1. No. 3. 1967*, page 3
 3. The Ven. S.A. Banjo: He told me to Keep Quiet! *T.N.C. Vol. 1. No. 3. 1967*, page 3. *CP. Ezekiel 3:17-19*.
 4. *E.R. Vol. 24. No. 3*, page 302.

the African traditional religion, compare them with those Christianity may have presented them with, to find the difference. One might even rightly argue that the people enjoyed a more orderly society with higher moral standards before Christianity came and that Christianity left them with a rather more corrupt and divided society, with lower moral standards. Perhaps this can even be said to be true also of the developed countries.

Apart from other writers in *The Ecumenical Review*, Helder P. Camara endorses this, for he boldly points an accusing finger on the Christian world as being largely responsible for the many problems in our world, and says: "What impression can our African and Asian brethren and the masses in Latin America have of Christianity, if the tree is to be judged by its fruits? For we Christians are largely responsible for the unjust world in which we live." [*Fetters of Injustice* page 62]

However, if Christians would argue that the Christian faith helped to influence the views and decisions of the African leaders in a positive way, what sort of influence had it on the colonialists? Since the succeeding African leaders have inherited and followed from the examples of the former colonialists and were themselves benefactors of missionary education, how much good have the influences done the African countries? For instance, "Nigeria is a predominantly Muslim and pagan country. Although less than fifteen percent of the population are Christians or have Christian

background, yet Christians, by reason of their education, occupy almost exclusively the positions of authority and influence in the country. In spite of this phenomenon, however, the country has been run in an un-Christian and Godless manner, and the seeds of the present conflict were sown by Christians.[1]

In many African countries the churches were mainly concerned with the soul of the individual, then running the educational and health institutions. Any thing outside these were considered secular and the church must keep off political and economic affairs. It was in fact a traditional division of labour mutually agreed on, even in the missionary days, to enable the colonialists have their way with the church leaders compromising the Gospel. This seems even to have continued, thus the church like Esau, has sold its birth right; Samuel can no more condemn Saul for disobeying God. Neither can Nathan ever use his God-given authority as prophet to get king David convicted of his iniquity, no matter how loudly Nathan hears God's voice calling on him so to do, partly because the churches' linens are also unclean.[2]

1. Emmanuel Urhobo: The Role of the Church in Post-War Nigeria. *T.N.C. Vol. 4. No. 1. 1970*, page 9-10.

2. See Dele Omotunde: Sermon of Crisis. *News Watch July 14, 1986* pages 13,14 (see chapter two page 91 above).

9. MICHAEL MANLEY (ECUMENICAL REVIEW VOLUME 31.NO.2. 1979, PAGES 146-154)

A. SUMMARY.

Manley[1] is one of the many writers who see justice as the basis on which development lies.

He says that justice is the root or gateway to stability and to success, the success which must be as a result of participation. "Those systems which build schools and hospitals while excluding their people from decision-making in the community, the work place and the nation, find that human beings today increasingly refuse to accept the notion that "father knows best - or Big Brother for that matter.

In short dictatorship can no longer hope to be judged by its work alone; it can no longer assume that kindly paternalism confers acceptability. Modern history is replete with examples of autocratic or dictatorial systems under siege precisely because modernization, schools and hospitals are proving to be no substitute for participation of the people in the workings of the system that orders their lives." [E.R.Vol.31, No2, page 147]

The present world's complex and highly sophisticated political, economic, social, cultural and trade links, he says, started in the simple home or family life.[2]

1. The Hon. Michael Manley was Prime Minister of Jamaica and writes on "Justice in a Developing Country's Perspective". This is Text of his address to WCC Central Committee in Kingston, January 1-11, 1979. E.R.Vol.31.No.2, page 146

2. "My brother's keeper" traces its historical lineage back to a literal origin in the family." E.R.Vol.31.No.2, page 147

He sees the moral obligation behind this as unquestionable; that is, man's responsibility towards his fellow man irrespective of one's country, class or creed. The love, care, concern demonstrated by the example of the Good Samaritan, knew no boundaries. This he feels should be the case between tribes and nations; yet he recognizes that the wider and more remote the relationship, the more difficult if not impossible the realization of this becomes. Manley therefore sees the way forward in a just relationship which recognizes the weaknesses and the strength of the various groups within any society or, say, between nations, and creates opportunity for the weak and limitations on the power of the strong. On the international level, he says, we are interdependent but points out the various differences between the different nations of the world. For example all are not equal in human resources, both skilled and unskilled, capital equipment, finance, material resources, natural endowments etc; even in culture, language, religion, economic organization, and political ideology still we all differ one from another. The complexity of the whole situation, with the international transactions involved, is enormous. Manley points out that it is the differences between the nations which help to determine our interests, and hence lead to international clashes.

"The New International Economic Order (NIEO)",[1] he says, exists to help "... .provide greater opportunities for the

1. E.R.Vol.31.No.2,page 149.

weak and the poor, while inviting the rich and strong to design and institute self-restraints on the use of their power and wealth in the interest of the viability of humanity as a whole - a single group." [1] The argument for international interdependence, he says, is based on two proposals; The first being that of morality; the need for Ethical backing for international transactions.

In the second place, the NIEO, being internationally interdependent, would help to make nations know what sort of decisions or efforts they can make which will enhance the efforts the other nations are making for their progress. Thus it would help others to know in what areas their "neighbours" require their assistance most.

The NIEO, he also mentions, would require the creation of a common fund. Because it recognizes that all the nations are not equally wealthy, some are more likely to survive higher prices than others in international trading and economic conditions. [2] It will help accumulate and store certain commodities like rubber, sugar, cotton etc, and ensure equal distribution according to needs at prices with which both the producer and consumer nations would feel satisfied. The fund would also be used to help developing nations, "...to increase their efficiency, their marketing, their research, and even the possibility of diversifying the uses

1. E.R.Vol.31.No.2,page 149.

2. "Its creation would show that the international community has begun to accept the need for stable conditions and equitable terms in the trading relationships between the rich and poor countries." [E.R.Vol.31.No.2,page 151]

to which particular commodities can be put." [E.R.Vol.31, No2. page 151] Freedom of access to buy from the developed nations would help the developed nations maintain their work force and encourage them to make more research and investment in high technology in demand by the developing nations.

He argues that in case of high unemployment rate due to high technology the rich nations would be better able to maintain their citizens through, for example, social security benefits, retraining workers' schemes, and other possible industries or services where the workers could be re-deployed while the developing nations lack these amenities.

To help the developing nations, the international community, he says, set a target for the developed nations to transfer some resources to developing nations (of 0.7 of 1% of their G.N.P by 1980) but regrets that the developed nations are reluctant to do this.[1]

He points out that this failure by the developed nations to transfer some of their resources for development aid has made it difficult for the developing nations to be able to achieve much progress in their development and affected their ability to meet international prices of commodities.

1. "Far from moving in this direction, many of the major developed countries still provide development assistance more in the area of 0.2 and 0.3 of 1%. Ironically, many of the smaller developed countries like the Scandinavian group have already exceeded the target of 0.7, and some are now giving more than 1% of their G.N.P." [E.R.Vol.31, No2. page 153]

Such a transfer of resources will help the developing nations with both capital and technology and thus enable them to make some meaningful contributions to the global economic activity. "This is not charity. (he says). This is interdependence constructively understood and applied, because a contributing nation is one which has the capacity to demand goods and services at a level undreamed of in its earlier stage." [E.R.Vol.31.No.2,page 153]

In his view, the participation of the developing nations in decision-making in the international economic institutions such as the IMF, World Bank etc, which affect them is important. "Yet their decisions are controlled almost exclusively from within the dominating power structures of a few members of the developed world." [E.R.Vol.31,No2.page 154].

B. COMMENT.

This "interdependence constructively understood" according to Manley, which enables the developing nations to contribute to the world economy as well as demand goods and services, is a contribution dependent on foreign aid and technology and is therefore artificial, temporary and easily collapsible. This is development based on how the West sees it and not through the eyes of the masses of the developing nations.

10. PHILIP POTTER (ECUMENICAL REVIEW VOLUME 31.NO.4. 1979, PAGES 343-351)

A. SUMMARY.

Dr.Potter,[1] focuses mainly on the Christian view of the roles and effects of science and technology and on the need for participation.

Science and technology have made some valuable contributions to better human existence on earth. The fruits have been reaped by a small percentage of the world's population and thus widening the gap between the wealthy and the poor, creating very unhealthy international political, economic and unjust social relations within societies and between nations. So much so that the few to whose advantage science and technology have worked, have become the people with the power and in their own interests make political and economic decisions that affect every one else.

He points out that the churches had been negative in their attitude towards science since the sixteenth century because of false biblical interpretation.[2] "...Scientific enquiry was in the spirit of the biblical

1. Dr.Potter was General Secretary of the WCC; and writes on "Science and Technology: Why are the Churches Concerned?" In this address at WCC Conference on Faith, Science and the Future at the Massachusetts Institute of Technology Cambridge, Massachusetts, USA, 12-24 July,1979, he expresses that it was the first WCC Conference with such an over-whelming number of lay representatives - scientists - experts on such issues of great importance in the future of our world - science and technology where the clergy are no experts and thus are out-numbered. Therefore hope for successful discussion exists.

2. E.R.Vol.31.No.4,page 344.

message that humanity is called to fulfil the mandate given by God to comprehend and master creation, to bring the unbridled forces of nature under human control and to replenish the earth. And all this is for "good", the well-being of all." [1] Science, he says, has created possibilities for a better life as well as moments or situations of concern and fear and that churches and theologians are increasingly facing some acute ethical questions raised by scientists and technologists.

With reference to a few decisions reached at some of the previous conferences, including some of the WCC, he illustrates some of the already realized unhealthy influences and effects of science and technology in our societies. The August 1925 Universal Conference on Life and Work at Stockholm decision, he says, implied support for scientific and other such developments for the welfare of mankind, which are according to God's will. After the fifth WCC Central Committee Assembly in 1975 at Nairobi the above goal was supported with emphasis on "...towards a just, participatory and sustainable society'; In 1928 the International Missionary Council met in Jerusalem and gave much attention to the Christian mission in relation to industrial problems in Asia and Africa." It says: "The Christian will welcome the triumphs of science and technical skill by which the resources which God has given to his children have been made more fully available for the service

1. E.R.Vol.31.No.4,page 344.

of all. But he will regard material wealth as an instrument, not as an end. ...He will desire that economic interests shall be, not the master, but the servant of civilization. He will recognize the truth of the words, 'there is no wealth but life' and will judge different forms of economic activity, not merely by their success in increasing riches, but by the degree to which they foster a Christian character and way of life among all members of the human family." [1]

The 1937 Oxford Conference on Church Community and State, he quotes, shows that though science had brought about material progress, it increased inequality, and permanent insecurity made independent economic "laws" to dominate man. Christians should do their best to thoroughly reconstruct the present political and economic system.

The first WCC Assembly in 1948 at Amsterdam, he says, stressed the need for justice and order which underlies a free and responsive society in which the political and economic leaders are accountable to their people and to God. Also in 1966 at the World Conference on Church and Society, he says it was pointed out that science and technology have created a new world in which power is concentrated in the hands of a privileged minority whose decision-making is technocratically based thus destroying democracy. Part of the decision at the conference which he quotes is that; "When technologists advise politicians or make policy themselves, they are making political decisions and must do

1. E.R.Vol.31.No.4,page 345.

so within a just and viable decision-making system. ...We suggest that the just and humane use of technology requires that every individual participate in the decision-making system to a degree commensurate with his capacity to do so." [E.R.Vol.31, No4. page 346]

Part of the suggestions at the 1968 WCC Assembly at Uppsala, he says, was the appeal to the developed nations to help the developing nations through the transfer of some resources (technology) which fell on deaf ears because society structure kept relations between nations very low. Then, at the Nairobi Assembly of 1975 and at the World Conference of 1974, the stress was laid on science and technology for social justice. The Nairobi Assembly he quotes warns that; "It is the considered view of many scientists and technologists that the world is on a catastrophic course leading to mass starvation, global depletion of resources, and global environmental deterioration. The responsibility that now confronts humanity is to make deliberate transition to a sustainable global society in which science and technology will be mobilized to meet the basic physical and spiritual needs of people, minimize human suffering, and to create an environment which can sustain a decent quality of life for all people. This will involve a radical transformation of civilization, new technologies, new uses for technology, and new global economic and political systems" [E.R.Vol.31, No4. page 347]

Suggestions, he says, were made that science and technology

should be directed to the areas of the needs of the developing nations and to their growth requirements. He also quotes Jan Tinbergen who says that almost all the technologists and scientists are in the developed nations, with almost all their activities centred on the welfare, progress and protection of the developed nations. What is spent for the manufacture of arms is enormous, he says, yet it could be better used to meet people's needs to make society a better place.

Science and technology, Dr. Potter says, has so far denied justice to the greater percentage of the world's population. Scientific and technological research involve huge amounts of money and since only governments and big corporations can meet the cost, scientific and technological achievements have become their tools. He therefore calls for a look at faith, which is a call to repentance, a change in life style, in attitudes towards others and towards obedience to God's will which means a change to a just, participatory and sustainable society.

B. COMMENT.

Quoting the 1937 Oxford Conference on Church Community and State, Potter suggests that Christians should reconstruct the present political and economic system. With the waning power of the church even in the Christian countries of the world, how realistic is such a view?

11. ADEOLU ADEGBOLA (ECUMENICAL REVIEW VOLUME 37.NO.1. 1985, PAGES 86-97)

A. SUMMARY.

The Reverend E.A.Adegbola[1] starts by giving a clear view of some of the ways in which political economy has affected development in Africa. He also looks at some of the economic crises of Africa in more recent times, some political and economic solutions, as well as the challenge the situation poses to the Christian church, and its responsibility.

He puts forward Paul Abrecht's [2] question, if the churches are actually participating fully in the efforts to help the developing nations grow? He points out that the West was immensely helped by the churches in their growth.[3]

He also quotes Paul Abrecht that the churches in the developing nations "...have given more attention to economic than political development (yet they) lacked any general theory of economic development, and their economic activities were always secondary to, and frequently only justified as a means to support, the work of evangelism. ...Consequently, many churches are today out of touch with

1. The Rev.E.A.Adegbola at the time of writing on "Christian Responsibility in the Political Economy of Africa"; was Director of the Centre for Applied Religion and Education in Ibadan. He was also secretary of the working group on the Church's Action in Society of the WCC 1966 World Conference. E.R.Vol.37.No.1,page 86

2. Dr.Paul Abrecht was director of the WCC Sub-Unit on Church and Society from 1948-1983

3. "In the industrial revolution of the West, the churches helped to provide both the ethos which made the modern economic system possible..... What is the likelihood that a similar spirit of social responsibility will accompany and guide economic development in Asia and Africa?"[E.R.Vol.37.No.1,page 86]

the economic realities of these new nations. They are often still hoping for gradual change at a time when the pace of change is constantly accelerating."[1]

He says that Abrecht is fully convinced of the immense help the church and the church alone can be to the developing countries. The Christian churches, he points out, are in a fast moving society and need to adopt a constantly changing view matching their new understanding of the situation to any given period; because no one system or approach is always suitable even in the same society.

Noting how every nation's economy is tied up with its policies, as made up, directed and implemented by its politicians, he shows how and why the political powers in the developing countries have failed to effectively use their rich economic-material resources for the development of their own countries. "The whole of Africa is today dominated by a neo-colonialist system of government, capitalist in most cases, socialist in some. In the previous colonial situation of Africa, one country after another was made to enter into a client agreement with some European country on which the African country would depend for political, economic and military decisions. This arrangement of subjugation and dependency was sometimes made to seem less inhuman by various devices of "indirect rule" or "assimilation". Nationalist agitation in the years after world war II led to political independence, which included

1. E.R.Vol.37.No.1,page 86

also a farcical economic and military independence. This means that the dependence relationship has been made to continue under a new guise."[1]

Not only does Europe still need the various raw materials from Africa he says, but both Europe and America need Africa also for their export products. The numerous needs of African countries ranging from modern technology, in fact every aspect of their economic life to "balance of payments and debts moratorium," even in population control, shows how efficient "the neo-colonialist arrangement is made to perpetuate this state of dependency."[2]

The neo-colonial political elite who more often than not are elected to government through election malpractices and cheating in every conceivable way, carefully pre-planned so that they can continue to keep running the countries on their own dependent system, to the benefit of the former colonialists when the wealth and resources of the poor countries are thrown into the "free" international market. "The government (he says), is made to subsist and maintain its existence by a complicated arrangement of intergovernmental 'hire-purchase and credit cards'. This inevitably leads to peonage in the case of the developing country. The result is economic suffering for the majority of the people. In order to control the passion of the people and prevent them from protesting, provision is made for a supportive use of sophisticated methods of

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1. E.R.Vol.37.No.1,page 87.
 2. E.R.Vol.37.No.1,page 88.

repression and intimidation. All these are part of the bargain from the start. They form a 'military aid' component in the arrangement which has no other objective than to perpetuate the economic dependence that started with colonialism and runs into neo-colonialism." [1] Such are the ways in which the developing nations are manipulated and which drain their wealth and resources, and it becomes almost impossible for them to be able to generate enough capital on their own for development. He therefore feels that it is the responsibility of the churches to take up the plight of the suffering masses with the political authorities and fight for justice which he sees as fighting for the salvation of the poor, to save their lives from "the grave crisis of economic strangulation and social peril to which the nations are subjected." [2]

Adegbola notes that following the achievement of independence of many African and Asian countries from colonial rule mainly since the early 1960s, the United Nations Organization classified the decade from 1960s to 1980s into Development Decades - DD1, DD2, DD3. This, he says, was done for the purpose of achieving peace and stability; achieving economic well-being which would at least be measured by "...a minimum standard of living consistent with human dignity;" achieving a rational economic order which in effect means equal economic

1. E.R.Vol.37.No.1,page 88.
2. E.R.Vol.37.No.1,page 88.

opportunities for all the nations. Though all the above sound marvellous, he says that DD1 and DD2 have generally been accepted as failures. "To the average observer, the result appears not to have been as dismal as is here suggested. But the average observer lives in the cities, the well-off parts at that, or moves from one airport to another. Robert McNamara, President of the World Bank during those two decades, reported that while the target set for the growth of per capita income in the 1970s was 3.5 per cent, the growth rate in the poorest countries of the world was on average 1.7 per cent. In fact, the figure for Africa was 0.2 per cent." [E.R.Vol.37, No.1. page 89]

As far as Adegbola is concerned, Christianity has so far failed through the failure of its leaders. - The "... middle-class pastors and professionals of the churches, who enjoy a growth in income of 150-500 and higher per annum, have not felt deep compassion that very many millions of people, to whom we have a commitment to proclaim the Gospel of Jesus Christ, are the very poor. The scale of poverty in the world is an assault on the Christian conscience." [E.R.Vol.37, No.1. page 89]

Continuing with another sad story about Africa, the question becomes; What next? He points out that agricultural production in many African countries is always falling from year to year. African countries he says, are now having to import both the food crops they cannot grow and the ones they had once grown enough of to feed on as well as export.

To add to their problem, there is continually a mass migration to the urban areas to search for non-existing jobs, thus drastically reducing the number of people left in the rural villages to do the farming. The few farmers, he notes, even have to grow more cash crops for profit rather than grow enough to feed the community. Further still, the countries are even left in a much worse situation because the prices of the imported food stuffs are constantly rising in the international market[1] just as Economics has it that increased demand pushes prices up.

With such situations in these African countries, one finds rising unemployment and underemployment, while industrial growth is stagnant. In the case of Nigeria, he points out that because of the amount of its foreign debts, they cannot even be supplied the essential commodities needed for the companies, therefore industries are closing down and inflation is biting hard. Some other African countries badly hit economically he says, are Sudan, Zaire, Togo and Ghana. Part of the problem, he says, is that: "The growth of industrialization and of the much discussed transfer of technology is tied to the arrangement of foreign "aid". The condition of "aid" is always such that the purchase of inappropriate goods from the industrialized countries

1. This is supported by many other writers who see the situation as one purposefully created by the colonialists to subject the Africans to poverty and suffering: "For example, prices of palm products were severely reduced by UAC and other trading companies in Nigeria in 1929, while the cost of living was rising due to increased charges for imported goods." Walter Rodney: *How Europe underdeveloped Africa* page 172.

becomes automatic. Africa has thus become a dumping ground for discarded out-of-date equipment, for which in many cases no spare parts are available. Such a situation of organized and perpetuated dependence naturally produces problems of over-valued exchange rates, balance of payments, and external debt." [1] The effects of these on the countries of Africa are bound to be seriously felt by all the citizens economically, politically and socially which are of course far from being pleasant. [2]

Adegbola also cites the example of some political strategies which had been aimed, as claimed, to help the developing nations survive. Such as the Lome Convention I in which Africa, Caribbean and Pacific countries had a trade and aid pact with the EEC. That is 58 ACP states and EEC states. Lome I pact of 1975, ".....worth \$5 billion spread over five years..... (with) the prospect that the mix of aid and trade would help diversify and strengthen the economic relations of the EEC and ACP countries. But because it was "neo-colonialist" in intention and content,

1. E.R.Vol.37.No.1,page 90.

2. "Unemployment is inevitable where agriculture has slowed down and industrialization is not growing. The growth of crime in such a situation should not be surprising. It is inevitable that economic hardship should lead to social discontent and loss of confidence in the government, especially where the economic depression has been intensified by corruption and wrong use of political power for individual gain. With social discontent may come, on the side of the government, the hardening of feelings, harsh rules, intimidation, abuse of human rights and, on the side of the people, moves towards abrupt and violent change of government. thus, the economic crisis has extended into a moral, social and political crisis." [E.R.Vol.37.No.1,page 91]

it failed inevitably to improve the economic status of the ACP partners. The aid flow proved to be slow, and the industrialization dreams largely unfulfilled." [1]

Of the Lome II Agreement signed in 1980 February, he says, the negotiations left the ACP delegates entirely frustrated. "ACP ambassadors felt terribly insulted by the paternalistic attitude of some of the officials on the European side. What was finally signed could only meet the EEC objectives. The ACP negotiators were made to realize they were "beggars" in the contract. The EEC needed the raw materials from their countries and was ready to facilitate the supply. As such, while trade provisions were left virtually the same as in Lome I, there were improvements made to the scheme for stabilization of export earnings (stabex). A special new plan was introduced for mineral-producing countries (minetex), but the relatively low sum budgeted for it suggested that it was only a fanciful scheme." [2] Though the worth of Lome II pact was \$7 billion and reduced to about \$5 billion by inflation, the effect of it is yet to be seen, he says. Adegbola names the different international economic bodies that have at the different stages made their different plans for the development programmes in Africa, but all are yet to score a goal. Even the transfer of resources from developed to developing nations which Paul Prebisch, who was Secretary General of UNCTAD, suggested at their first

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1. E.R.Vol.37.No.1, page 91.
 2. E.R.Vol.37.No.1, page 91.

meeting in Geneva in 1964, failed to work, and Prebisch, he says, admitted this at the UNCTAD V in Manila, in 1979. Now according to Adegbola, Africa has started to look into how it can help itself to grow through the instrument of The "Lagos Plan of Action (LPA) for the Economic Development of Africa, 1980-2000." [1] This he says was the child of the OAU summit held in Lagos in May 1980. One of the main values which this clearly indicates is self-reliance. It is remarkable that the African nations are very determined to go ahead with the OAU Plan of Action irrespective of all that is being done to dissuade them to abandon it, as he points out. "Forces from outside (he says) are trying to compel them to abandon the plan written by themselves in place of an Agenda for Action which has been written for them, not even with them. This 'for them' document is the 1981 World Bank report on 'Accelerated Development in Sub-Saharan Africa', with an Agenda for Action. Every sort of pressure is being used, political, diplomatic, commercial and monetarist, to compel African countries to abandon the OAU Plan and adopt the IBRD Agenda (which is the same as UNCTAD I, II, III, IV, V, VI all of which have so far failed). The emphasis on self-reliant development in the OAU Plan of Action is its strength, just as the central element of 'dependence' in the IBRD Agenda for Action is its greatest weakness." [2]

Adegbola recognizes that the going would not be easy but

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1. E.R.Vol.37.No.1, page 92.
 2. E.R.Vol.37.No.1, page 94.

points out that the churches have been made to know their responsibility in getting the masses informed, that they have the right to survive and that they should take the first steps into action and then get everyone, men, women and children, involved. He points out that one of the factors that led to the failure of Nkurumah's approach in Ghana was participation "from above", which left the masses as mere spectators. According to him we must start at the grass-root level. The churches, he also suggests, have not been a big success at all, and must adopt the same policy of mass participation "from the bottom up". The WCC, he says, has also continually held up this policy of "participation in change", "participation in development".

He nevertheless says that both the OAU Plan of Action and the IBRD Agenda are very much concerned with the poor and suffering, pointing out that the moral sensitivity of Robert McNamara made him speak out for the poor as former President of the World Bank. In his view, if the Agenda is a sign of solidarity, it is unacceptable with regard to its actions so far towards the poor.

Since a lot is laid on the shoulders of the churches to accomplish among the poor and suffering masses, Adegbola is confident enough that, according to Paul Abrecht: "In this situation, the churches have practically unlimited opportunities to contribute their insights into spiritual and moral problems of man and society in the midst of economic change; insights which cannot be expected from any

other group in society. In this enterprise these churches have the possibility through the ecumenical movement of drawing upon the experience and ideas of churches all over the world and of the ecumenical movement itself. Yet the actual economic problems in the countries of younger churches are so vastly different from those which confront churches elsewhere that much new thinking on their part and on the part of the whole church is required before they can participate constructively in the new economic situation." [E.R.Vol.37, No.1. page 86]

B. COMMENT.

According to Adegbola, the Christian church must be a moving church and not like stagnant pond water, and moving with the society as it advances, in order to help the society in its advancement politically, economically, socially and morally.

In all our discussions so far, it has been established that as the societies of the Western countries advanced, the church also advanced with them. Initially, the churches had home missions and as the Western governments went overseas, the churches' missions also extended overseas. In their overseas missionary activities, it could be that the churches could not embark on full comprehensive economic activities for the welfare of the new communities while at the same time aiding the colonial masters from whom they came. They must be helped in their processes of exploitation

of the people. Who then were in the best position to help them but the missionaries who were much closer to the people?[1] As Adegbola says: "Colonialism was a handmaid of the European Industrial Revolution in the nineteenth centuryEuropean countries needed the raw materials which Africa could provide."[2] Not just the raw materials but the slave labour. Who were in the best position to feed them and act as middle-men but the so-called "Christians" whom they must have educated early enough, or taught at least to the level that they could understand them and communicate effectively with them? "It is striking that, during the three centuries when the Christian peoples were busily engaged in the slave-trade, little was done to Christianize Africa. It was only when the Western powers were building up the colonial system that they used the missionaries to give moral support to their venture."[3] The role of the churches in Europe during the industrial revolutions of the West in helping in some ways is understandable because one could say that both the leadership and membership of the churches in the West, were indigenous. Thus it was a home mission led by the people and for the benefit of the people, spiritually,

1. ".... this was the age of colonial expansion, especilly by the British, and of the opening up to Western commerce and culture of virgin territories that had never before been explored, as well as ancient lands and civilizations that had hitherto been closed to the West. Missionaries were beckoned as they had never been before. Alec R.Vidler: *The Church in an Age of Revolution* page 247.

2. E.R.Vol.37.No.1,page 87.

3. Jean-Pierre Lycops: in Walbert Buhlmann: *The Missions on Trial* page 39. CP.pages 28,29.(Here, Ofelia Tempe quotes the late President Samora Machel of Mozambique).

economically, socially and politically. It was a progressive enlightenment. At the same time, part of the same people were the colonial masters in foreign lands, backed up by their overseas missions and were busy helping in exploiting the people under the masquerade of the Christian Gospel. "Missionaries who followed the flag could depend on their home government's protection, even where the administrators and merchants were otherwise unhelpful, and personally detached from the church.Even the anti-clerical French governments, who were attacking the church at home, supported it abroad as an agent in the dissemination of French culture. ...It should also be remembered that the effect of commercial and imperial expansion was to break up and disintegrate both ancient and primitive cultures, or at least to introduce into them a disturbing ferment, which rendered them more open to the acceptance of Christianity. For societies, like nature, abhor a vacuum. And driving on the whole movement for secular expansion was not only a greed for gain and a reckless spirit of adventure, but an infectious optimism about the future of the world. Christians naturally were not immune from this infection, though they had a perspective of their own." [1] According to Jean- Pierre Lycops, the missionaries preached to the people a God who "brought with him the colonial system and thereby led their society to its collapse." [2]

1. Alec R. Vidler: *The Church in an Age of Revolution* pages 247, 248. CP. page 251.

2. Jean- Pierre Lycops: in Walbert Buhlmann: *The Missions on Trial* page 40. CP. pages 43, 45. (Steve Biko's speech).

Africa now stands more as the market for European and American products than the source for the raw materials and the labour they needed.

Neo-colonialism which continues to exploit and drain the wealth and resources of the nations leaving the masses in hardship and stunting the countries' economic growth is an evil which Adegbola feels the church must fight against.

Perhaps for the churches to honestly fight for justice, they must be indigenous churches under indigenous leadership. In some developing countries, even when they are fully independent, where churches are left under the leadership of indigenous ministers, but of a different tribe, these have in some cases proved to be a big disappointment and have worked for the downfall of the communities, abusing the authority given to them to be good shepherds.[1]

In Adegbola's view, the Christian church must have to work from the grass-root level upwards, it must encourage participation of the masses "from the bottom up". Perhaps Miguez-Bonino and Linnenbrink were right in insisting that the church must be the church of the poor, identify fully with the poor to be able to fight for the poor, and thus for justice, because it is quite possible for the church to pretend that it is fighting for the poor or for justice while it is helping to milk the poor. So the church has got to be a "poor church" first of all. This is salvation, not just spiritual but for the survival of the human person,

1. NnaNna Nwa Wachukwu: *The Fight For The Diocese of Aba An Historical Record* page 135.

as Adegbola puts it.

Could it actually be true, as Adegbola says, that the shepherds have all failed to feed the sheep or failed to be deeply compassionate and caring in their situation?

There could obviously be in a general sense, a failure on the part of the Christian church to adequately care and to be the church of the poor. "It is off-putting to see the bishops of the country from time to time visiting the impoverished villages, collecting money from the inhabitants and in return giving them a blessing and, if time permits, saying mass." [1] But there are quite a few at least that really care and are still prepared to do their best in their own way. Though we may have to argue that the ministers care, they also appear so conscienceless, particularly in those poor congregations when they keep extracting the last farthings from the poor while preaching to them to give to God. We have to make it clear enough to our congregations in the developing countries that the funds the ministers get are just for running the church, keeping the bishops and priests on their stipends and in their long robes while their poor members suffer. Has Christianity not become a "commercial" institution in a sense?

The problem with the whole situation is that the developing countries tend to trust the international bodies such as the United Nations too much. They feel that the decisions of such world bodies are honestly for their welfare and

1. Jean-Pierre Lycops: in Walbert Buhlmann: *The Missions on Trial* page 41.

trustworthy and must automatically be complied with. They tend to forget that while they are said to be participating on equal terms, the power and the decisions are controlled by the very nations who were their colonial masters, against whom they fought to become independent, and who are still exploiting them indirectly, and would indeed not want to see them grow, hence their reluctance and failure to meet the aid targets, the tying of foreign aid to technological transfer and even the use of Africa as "...a dumping ground for discarded out-of-date equipment." [E.R.Vol.37, No.1. page 90]

If the African countries can come together to think of forming the LPA; then it is surely a sign that they are only beginning to read the hand-writing on the wall. This may seem to be rather too late, but it looks like a step taken in the right direction. A move towards self-reliance, to true independence.

It is not surprising that the then UN Secretary General who was present there in Lagos according to Adegbola: "...voiced out his own disappointment with the efforts to establish a new international economic order." [1] He was undoubtedly representing quite clearly the views of the developed nations, indeed of the "UNITED NATIONS" and their dislike of the sight of anything that Africa can do for its self-reliant growth. Any such feeling of disappointment at a move towards self-reliance must be from an enemy, which

1. E.R.Vol.37.No.1, page 92.

Adegbola noted, saying that: "The greatest injustice ever done to any colonized people is the denial of their right to take direct and full responsibility for their own destiny." [1] What sort of participation for just development can exist in such an international economic organization which always has it behind its mind to perpetually keep a set of the so-called brothers in Christ under some form of slavery?

Since the OAU Plan of Action lays great responsibility on the churches, the states then have not lost confidence in the ability of the churches to effectively and enormously contribute to the development of the continent. It is a clear recognition of the unlimited power of the churches to continue the works of the Lord. If only they can prove righteous, as he who called them is righteous, their faithfulness in accomplishing this mission would be assured.

Note:

Within this period, Fridolin Ukur is the only author omitted.

1. E.R.Vol.37.No.1,page 94

CHAPTER 4

THE NON-AFRICAN AUTHORS: A COMPARATIVE ASSESSMENT.

In Part I of this chapter, we shall examine how far the non-African writers' contributions on the major related subject matters have differed or are in agreement with regard to the social and economic growth in the developing countries of Africa. I have discussed this in terms of the most important topics the authors have raised. Part II therefore focuses on the issues within each period, noting the major progress made in their contributions.

PART I

A. THE NEED FOR STRUCTURAL CHANGES:

There is general agreement among all the authors discussed that structural changes of some kind are required; but a variety of views are held regarding the precise nature of these changes.

1. IN THE DEVELOPING NATIONS.

Professor *Parmar*, is one of the major non-African writers both in the first and third chapters above. He raises a number of important issues and is quite consistent in his views some of which we also discussed in the third chapter. I feel that he is not alone on the three main issues he raised therein: (a) The unfair distribution of wealth in the developing nations, (b) the problem of corruption in the

developing nations, and (c) the need for changes in the economic policies of the developed nations to ensure the necessary changes in international economic structure.

Even in his earlier writing,[1] he calls for structural changes within the developing nations to ensure such development which will help to liberate the poorer masses from the domination of the privileged few. *C.I.Itty* is also concerned about the unfair distribution of wealth in the developing nations. "Another example (he says) is the treatment of economic growth as the raising of national per capita income without any concern for a just distribution of the national income. It is possible to raise national income by involving a few privileged people and allowing them to share most of the benefits. Such a goal is a distortion of development which ought to be for the good of every man, particularly the underprivileged masses." [2]

While Professor *Richard Dickinson* in chapter two says that; "Christianity and the churches are a divisive, tension creating force, especially in those countries with a colonial past." Churches tend to support the traditional institutions and propertied classes; their assistance in schools and hospitals (about 65% of historic social service work of the churches) benefits the rich;" [E.R.Vol.22, page 210]

1. S.L.Parmar: "Concern for Man in the Quest for Development". E.R.Vol.19, page 353. CP. S.L.Parmar: Goals and process of development and objective of development projects *Fetters of Injustice* page 52

2. E.R.Vol.19, page 351

C.I.Itty goes even further to confirm his earlier view in his later contribution in chapter two that: "In fact, the experience of many countries in the Third World showed that, in spite of certain increases in G.N.P during the first development decade, the lot of the vast majority of the poor, instead of improving, was actually worsening. The increase in G.N.P largely benefited the already rich and the middle class in those countries, resulting in increased social inequalities and economic exploitation." [1] While *Dr.Charles Elliott* carefully and in a diagramatic form illustrates how resources and wealth are manipulated by the privileged few to their own greater interests at both national and international levels. A structure he feels is very frustrating.[2] *James Grant* also in his own way examines quite a handful of nations to indicate why despite the rising G.N.P the greater masses have remained even poorer. Factors which of course differ from nation to nation and include overpopulation, the bypassing of the small, labour intensive producers and of course the fact that; "Increased output of goods and services has failed to 'trickle down' to the poorer half of populations.

Those people who benefit most from the development process - including large land owners, civil servants and skilled industrial workers - have generally been able to prevent any large scale redistribution of income in favour of the poor

1. E.R.Vol.26,page 7

2.Charles Elliott: *Patterns of Poverty in the Third World*
pages 1-15

majority."[1] Even science and technology in the developing countries, have become "...institutionalized as symbols of development and power. They are tools of oppression and economic exploitation. The abuse of science and technology by those in power in developing countries has resulted in a lot of human deprivation and instability as evidenced by frequent coup-d'-etats. The use of science and technology by oppressive powers to suppress the aspirations of peoples of a just and equitable society are life with us."[2]

Dr.*Pronk's* approach to development is quite different from that of Dr.*Miguez-Bonino* and Dr.*Linnenbrink* both of whom take a common view of the subject in considering the churches' stand in the matter as it affects both the rich and the poor locally as well as internationally. There are however, some issues on which they all agree with each other.

Dr.*Gunter Linnenbrink* points out that the gap between the rich and the poor within the developing nations is increasing while the interest or efforts to bridge it are lessening. Further still, the organization of development aid is rather benefiting those who are arranging them, the same privileged few, instead of the less privileged majority.[3] For this reason, he wants the church to help the poor organize themselves to achieve development.

1. E.R.Vol.26,page 23-24

2. Dr.B.C.E.Nwosu: The Impact of Science and Technology on the Church.*T.N.C.Vol.14.No.12.1980*, page 5.

3. CP E.R.Vol.26,pages 23-24; and page 7 see also Pronk in chapter three

Dr. *Pronk* calls it the failure of some developing nations to redistribute their income and other resources which means that they are concentrated in the hands of the privileged who of course are always in the minority.

Dr. *Pronk* recognizes the unfair distribution of wealth locally and blames the crisis in development on the rich nations' failure to redistribute wealth internationally in terms of aid to the developing nations.

Professor *Parmar* is also among the writers who advise the developing nations to embark on labour intensive industrial methods of production which makes for more independence from foreign powers and help them discover their own technological potentialities with time. For their ever-growing uncontrolled population leaves them with more than abundant supply of labour force. Could it then be that the developing nations, and Africa in particular, have forgotten that even the now developed nations were underdeveloped at a point in history, and when developing, saw labour as vital and when they could not provide all the labour force needed, and at a lower cost, or for almost nothing, embarked on the slave trade which provided them with more than enough labour for their plantations?[1] Now they who have the labour force in abundance have failed to make the best use of it for their growth.

1. "Undeniably, many of the developed countries owe their prosperity to the use of resources and labour forces of the present developing countries." *The Uppsala Report 1968*, page 67

2. IN INTERNATIONAL RELATIONS.

This is another point where there is a considerable degree of agreement between many non-African writers.

According to *Paul G.Hoffmann*; "This is an age of hope and unprecedented prosperity for the fortunate minority, but for a majority of mankind hope is limited and progress inadequate." [1] *C.I.Itty* also in chapter one, recognizes that about two thirds of the world's population are engulfed in poverty and calls for international action to alleviate their condition.

Itty who sees it as an issue of "international economic justice", neither sees it in terms of aid to the developing nations, nor in terms of redistribution of wealth. *Itty* sees it as the churches' responsibility to urge it on the societies of the rich nations to make some sacrifices "for the development of the poorer regions" of our universe.[2]. Professor *Parmar* both in 1967 in chapter one and in chapter three above in 1975, indicates a strong opposition to the transfer of science and technology to the developing nations. This he says, would worsen their problems. He criticizes both the local unfair distribution of wealth and the international economic structures. He supports international trade, investment and aid but does not welcome them in

1. E.R.Vol.19, page 157

2. E.R.Vol.19, page 352.

their present forms.[1] Time did not change his impressions on these issues; even in the report of an Ecumenical Consultation on Development at Montreux, Switzerland in 1970, the issue of social justice dominates his own contribution, where he not only recalls the ever widening gap between the rich and poor nations, but also between the few rich and the majority poor in the developing nations. He therefore suggests that the nations should practice distributive justice with the national products.[2] By 1975, he still says that; "International structures of political power, of trade, investment, aid, transfer of technology, transmission of cultural norms, and so on, are iniquitous. They tend to favour developed nations against the developing. They symbolize institutionalized inequality and domination by the strong. Therefore, the concern for social justice requires a sustained struggle against such structures." [3] The Reverend Dr. *Richard Fagley* talks mainly in terms of aid to the developing nations, [4] not of redistribution of international wealth. But he recognizes

1. "Aid presents equally serious problems. Quite often it has been in the narrow economic and political interests of donor nations. Exigencies of the cold war, international balance of power, desire to maintain spheres of influence, etc; are some of the dubious motivations behind foreign aid...." E.R.Vol.19, page 359. CP.E.R.Vol.27.No.1, page 11

2. *Fetters of Injustice*, page 46,47

3. E.R.Vol.19, page 360. CP.E.R.Vol.27.No.1, page 7

4. "There can be no effective development strategy without a more substantial and sustained transfer of development capital to the low-income societies of Asia, Africa and Latin America." E.R.Vol.19, page 433

the need for "...a more genuine community of trade and cooperation"[1] to be built. Would this guarantee any fairness?

According to the Most Reverend Dr. *A. Fernandes*, it is a moral issue, a matter of seeing that justice is done by effecting a change "... in the whole economic system and financial structure of the world; ... changing the mechanisms of international trade, and so on and so forth." [2]

The transfer of some resources to the developing nations would obviously help in their development but this transfer is not working out as it should. [3] True enough that the developed nations were helped in becoming developed through the transfer of human, material and natural resources from the now developing nations, [4] but since the same would not be done for their own development in the same spirit as they did it then, or even by force, should they not try some regional co-operation and wait patiently till the fruit of their hard labour ripens?

Dr. *Pronk* also quotes Jan Tinbergen as saying that: "Nowhere is the disparity between the industrialized and Third World countries more marked than in the field of scientific research and technological development. Although 90% of all the technologists and scientists that have ever lived are alive today, over 90% are at work in the industrialized countries. Over 90% of their activities

1. E.R.Vol.19, page 434

2. E.R.Vol.22, page 230

3. E.R.Vol.31.No.2, page 153

4. *The Uppsala Report 1968* page 67

are concentrated on research for the rich world and on converting their findings into protected technical processes. The rich minority thus commands an overwhelming proportion of techno-scientific development." [1] To be realistic, these are not only based where they naturally belong or where they originated but also where they have the necessary equipment and conditions more conducive to their work.

Again the conditions of their surroundings presented them with the problems, the challenges that sent them thinking and researching, to get the problems solved. Probably the weather problems of the developed nations made their earlier scientists to find ways of producing heat and containing it, building houses, the manufacture of the sort of clothing that will enable people to combat the weather, and from there many other things which they have ever since been improving on. Should not the people of the developing nations therefore look around themselves and find their own ways of solving the problems their own surroundings are posing to them? "...hunger, poverty and disease pose more fundamental challenges to African scientists and technologists to prove themselves." [2]

However as Dr. *Potter* and *Manley* say, it is to the benefit of mankind that those who have got more advanced and are well ahead try to help others who are much behind, rather than

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1. E.R.Vol.31.No.4,page 348
 2. E.R.Vol.24.No.3,page 296

work for the exploitation and domination of the less privileged. In fact, "...a large percentage of scientific research in industrialized countries is for military purposes," and this has continued to increase as well as the demand for them by the developing countries, because people are being "...conditioned to accept the possibility of attacks"; while of course they are also needed by all the nations of the Third World presently engaged in wars. Thus, "motivated by the profit logic," the developed nations, "use technology to exploit the poor countries. ... They not only have considerable effects on the economy of the countries but they also interfere in the local politics and social life of the people." [1]

It is very easy to blame the rich nations for spending a lot of resources on the manufacture of all sorts of sophisticated weapons for the destruction of life, but should there be no blame for the developing nations who themselves demand these very weapons for the destruction of their brothers while failing to feed and raise the living standard of their people? In many African countries such military tools they import are even used to oppress the same tax payers whose money helped to purchase the equipment. This is especially the case in countries where tyrannical rulers seek to cling to power. [2] If they stop demanding them, there would be a smaller market for them

1. Tunde Adegbola: Faith Science and the Future. *T.N.C. Vol. 14. No. 1. 1980*, page 10.
2. Tunde Adegbola: Faith Science and the Future. *T.N.C. Vol. 14. No. 1. 1980*, page 10.

and the production of them will fall. Perhaps then, the funds for both their production and purchase could be switched over to some other more constructive production lines in both the developed and developing nations. Though *Dr. Potter* blames the scientists and technologists, it is noteworthy that it is only natural for people to prove their loyalty to those who sponsor them and are still better able to support them, than to those who cannot. What justice exists in, for example, "A" funding "B's" research work, for "B" to hand the outcome of it over to "C" who has in no way participated in working for its success, and for "A" and "B" to do so without adequate compensation? If it is just for a trader to make profit on his goods or the labourer to get a fair wage, then those who fund the scientific research and those who risk even their very own lives to do the work and succeed, also deserve fair rewards. Should any accidents occur, they would be worse hit. The Chernobyl Nuclear accident is a good example. Again should participation by those (the developing countries) who are new-comers into the business be free of charge? Perhaps some may say yes; it is to help them. Fair enough. Though salvation is even said by Christians to be free; by grace through faith, yet faith is not without works. So is salvation really entirely free? This may indeed be a question of academic freedom and the financing of research by governments and companies as well as some institutions. It is noteworthy however that no matter who provides the funds or who does the research,

there must be some interests to be protected.[1] Therefore can science ever be free of political and economic control?

3. IN THE DEVELOPED NATIONS.

Parmar sees the need for changes in the economic policies of the developed nations as he notes the ulterior motives behind their aid to the developing nations. Dr. *Pronk* stands even more strongly opposed to certain policies in the developed nations and demands a number of changes be made, for instance in their production levels and consumption habit. He calls for a "de-development" in the developed nations which he feels would help to reduce the resources available for non-essential commodities as well as the demand for them, and generate more resources for the developing nations and also help them to identify with their own poor. The abolition of inequality in their own society, he says, would help to abolish inequality between the states.

Dr.*Pronk's* suggestions also include the rationing of basic commodities which would help to solve some problems. It would help ensure that the developing countries get their fair share of the resources needed for their growth. This will also check exploitation of the developing nations by

1. "...it is difficult for a scientist to be indifferent to the political and economic interests of his/her country. Since he who pays the piper dictates the tune, a lot of scientific research is geared towards defence research, poison gas, biological warfare and nuclear weapons." Dr.B.C.E.Nwosu: The Impact of Science and Technology on the Church. *T.N.C.Vol.14.No.12.1980*, page 4.

the developed nations. It may have some advantages but creates problems of its own. At periods of economic crisis or even as he realizes, that the shortage of food, energy etc, which the poorer nations have learned to live with are now visiting the richer nations, though the richer nations are better able to survive any such situation and high commodity prices, with such rationing their survival might even become more difficult.

Though the high prices may be fixed by some international economic bodies and may favour the rich nations, many factors contribute to determine the prices prevailing at any period. These include wages, inflation, cost of research, production cost, transportation, mining or drilling costs etc. Some of the problems such international rationing of resources may pose include the fact that the developing nations may not be able to provide for all the resources that may be allocated to them. Even if they are able to pay for the resources, they may not be able to fully utilize them all because their production capacities and their technological capabilities are quite limited. Should the prices prove so high and frightening for the developing nations and would need to be subsidized, who then subsidizes it?

Such rationing of resources could mean that the developed nations would be producing much below their normal capacities instead of improving to produce more than their normal capacities. New sets of problems which would

eventually affect international trade will arise because of shortage of certain commodities as the developed nations are producing below their normal capacities. This could even lead to greater rise in unemployment in the developed nations. Should allocation be according to each country's productive capacities, then the developed nations would be getting more than their fair share. With a "fair" international rationing of resources, the developing nations could exchange part of their own allocation of resources with the developed nations on a fairly agreed terms, perhaps for finished products. Would the developed nations not reject the deal if they cannot manipulate the situation to their own interest?

B. THE THEOLOGICAL RATIONALE FOR DEVELOPMENT.

This aspect emerges during the Second and Third Periods, and can be discussed under two headings:-

1. DEVELOPMENT AS GOD'S COMMAND.

Dr. *Fernandes* sees development as God's command to man and the achievement of economic growth as the fulfilment of God's will and indeed a sure sign of the coming kingdom of God. He says that; "It can hardly be denied that the church should be interested, concerned and even involved in the central problem of our age, in this movement stemming from the aspirations of people to find a better life and their implicit faith in man's ability to grapple with the challenge." He quotes the Beirut conference report saying; "Why do Christians concern themselves with the full human development of the world? Quite simply because we believe that it is God's will and that this concern and the action that follow from it is laid upon us as human beings by our creator. It is indeed God's command as Adegbola points out, for in Nigeria as in many other countries, God has given us a rich land and enough human resources and "every plant yielding seed...and every tree with seed in its fruit;" they are indeed for food.[1] When man disobeys this first commandment in the Bible - the command to farm, he starves himself, and as a hungry man, he can even sell himself for

1. *Genesis 1:18-19.*

food and it becomes so easy for him who has the food to exploit the starving.[1] Esau and Jacob are typical examples.[2] This the developing countries of Africa have done and are suffering for it. "Should we (Nigerians) not be ashamed that we now import rice from small countries like Thailand and Phillipines, and that the palm oil for our soup pots now comes from Malaysia and Ivory Coast? Palm oil of all things!"[3] "If those people had abandoned farming as we have done, would they have got these agricultural products to sell to us?"[4] God speaks to us in the demands of our fellow men for bread, work, health, education, - in short, for human dignity and justice."[5] "When people have no food, everything else becomes rather unimportant. Loving your neighbour includes wishing him daily bread. In a day when receiving one's daily bread cannot simply be taken for granted any more, it is a Christian imperative to have an active interest in providing food for our neighbour."[6]

1. "A nation that cannot provide food for her citizens cannot have internal peace, stability and progress. Her poverty will make her become the target of political machinations and economic exploitation." Dr.J.A.Adeneye: *Rebuilding the Food Resources of the Nation. T.N.C.Vol.14.No.4.1980*, page 3.

2. *Genesis 25: 29-34.*

3. "Archbishop Olufosoye, wondered why Nigeria, once the largest exporter of palm oil in the world, should now be importing that very commodity." Gabriel Ojo: *Nigeria need not Import Food. T.N.C.Vol.17.No.3.1984*, page 12.

4. Rev.E.A.A.Adegbola: *War Against Hunger. T.N.C.Vol.17.No.8.1984*, pages 10 and 12. CP. C.O.Odiakosa: *Nigeria and Malthusian Theory of Population. T.N.C.Vol.14.No.4.1980*, page 3

5. *E.R.Vol.22*,page 230-231,234 *CP.Vol.26*,page 56,58

6. The Rev.Dr.John H.Boer: *The Challenge of the Green Revolution to the Church. T.N.C.Vol.14.No.9.1980*, page 7. CP. Rev.Dr.N.S.S.Iwe: *The Church - Cultivator of Human Habits. T.N.C.Vol.8.No.3.1973*, page 6.

Jesus' command to Peter,[1] is a command to the church, to Christians, to provide food, to care and to heal.

According to *Grant*, scientific and technological progress has offered us great opportunities and hope for global economic growth.[2]

But *Dr. Potter* holds all these views together. He says that science is helping man to accomplish God's command. This helps Christians to see the purpose of God in scientific and technological research. But what aspects of the research can be classified as God's will for mankind and what aspects are not God's will? If only because what man enjoys as the result of scientific research may at some point of their production create substances and conditions that would forever remain a great danger to man. We quite often hear a great deal about nuclear weapons or military equipment but never about the production of our cars, the gas we use and other useful equipment in our every day living, because we see or easily imagine the direct destructive nature, consequences and threats of the war weapons, but when the full industrial processes of production of all the other things we say we enjoy are analysed, we might even see some dangers at some points, which we may be quick to dismiss as comparatively negligible.

1. *John 21: 15-17.*

2. "The progress of science and technology over the past century has brought forth the 'marvellous prospects.' 'Our age is the first generation since the dawn of history in which mankind dared to believe it practical to make the benefits of civilization available to the whole human race.' Since then we have witnessed a degree of global progress undreamed of a century ago." [E.R.Vol.26,page 21]

How can we justify that God commands us to accomplish in his creation some of the very things which are of potential danger to man? Attaining "development", is God's will, but drives some people out of work in every society world wide. Does this then really make for the full development of the whole man in the whole of humanity? However, this is not to discredit the advantages which scientific and technological progress gives man and all the benefits we derive and enjoy as a result.

2. THE CHURCH AND THE POOR

Miguez-Bonino and *Linnenbrink* have got a similar view and stand on common ground in their argument. They both believe that the church must be the church of the poor to be able to fulfil its mission. Though Professor *Green* does not suggest that the church should become the church of the poor, he is largely in agreement with the views of *Miguez-Bonino* and *Linnenbrink* that the church should fight for the poor. He points out that the church in co-operating with the state to provide the necessary educational, health and social services to the people, was acting as servant to the state. He blames the church for compromising the Gospel through its subcontracting role, thereby making itself a party to the creation of the people's sufferings. The church, he feels, should stand out and fight for the poor, for justice and represent the poor and the oppressed before the political authorities. *Linnenbrink*, who is more to the left in his

view-point, feels that the church has been hijacked and manipulated by the rich, and thus the Gospel as well, and therefore failed to justly stand up to its true calling. They could both be seen as making the church a sectarian institution, a sort of political party for the poor and thus having a one-sided Gospel to preach.

This is not an attempt to say that the church should identify with the rich either, but the church should stand on a neutral platform in fighting for justice by condemning the rich for their exploitation of the poor. It is true that Jesus' reading of the Isaiah passage[1] shows his sympathy and mission for the deliverance of the poor and the oppressed. It can also be said that Jesus was born into a relatively poor family, but it neither shows Jesus as a poor man nor that his entire mission was for the poor, nor even to side with the poor against the rich. In discussing such a passage, one should remember that Jesus did recognize the desire of Zacchaeus and did dine with him. Was he also a poor man? He did not condemn the rich young man either, but pointed to the fact that some people's love for their wealth, which is temporal, makes heaven - that which is ultimately the most valuable and eternal, far from them. Though some writers including *Miguez-Bonino*, and perhaps *Linnenbrink* and *Green* would also point to the fact that with Jesus' Love for Zacchaeus and for the rich young ruler, they may both have been faced with the demand to share their

1. *Luke 4*

riches with the poor, which supports the cause of the poor against their oppressors. In this, Jesus was hardly "neutral" between the rich and the poor. It can therefore be said that: "The basic test of economic justice is what happens to the vulnerable groups in society. The prophets warned us that God's judgement is based on our treatment of the widow, the orphan, the foreigner, the person without land. Amos condemned those who drink the wine extorted from their debtors. In Leviticus a Jubilee was announced, a Jubilee which would wipe out all debts, which would liberate the poor and would give them a chance for a new start in life." And Jesus Christ in his ministry, also identified justice for the disadvantaged "...as a basic concern of the Kingdom," as evident in his response to the disciples of John the Baptist "...that the kingdom is manifest where the blind receive sight, the lame walk, the lepers are cleansed, the deaf hear, the dead return to life and Good News is announced to the poor. Therefore churches are concerned with economic issues especially as they affect the poor." [1] Both the WCC in 1969 and the Synod of Catholic Bishops held in Rome in October, 1972, on 'Justice in the World', made it clear that the church must identify with the poor to fight for justice. The document on 'Justice in the World', declares that 'if the church is to be a sign of salvation for men, then, the church must openly fight

1. Editor: *T.N.C.Vol.18.No.10.1985*, page 10.

institutionalized injustice'," to liberate the poor and the oppressed.[1]

However, if another case is considered, the value of the oil a woman used to anoint Jesus' feet is said to be worth about or more than, 300 denarii, which at that time would be an ordinary man's wage for almost a year.[2]

Obviously a woman who could spend that at a time and on a single "non-essential" item, would certainly not be considered to be among the poor within the society. Was it not an "unnecessary" luxury? The disciples recognized it but did Jesus condemn it? This is not a case of injustice against anyone, or group of people, or the society, but a moral issue and a challenge to the Christian conscience. Though this could be defended on the context and importance of the circumstance, it can hardly be justified when the time gap between Jesus' death, burial and resurrection is considered. Therefore we can only see it as a necessary gift out of Love, to one who is "poor" and oppressed.

True enough that the church and the Gospel are in bondage and crippled by the rich; should it then fall from the frying pan into the fire - into a new bondage under the poor? In fact the church's condemnation of wealth and power

1. "To achieve liberation, the documents say, the church must be on the side of the poor and oppressed and take a firm stand against foreign and domestic exploitation. 'Let the church recognize the right of the oppressed to fight for justice. Let it express solidarity, with their ideals, even though, it does not always approve their methods.'" Rev.J.B.Adelokun: The Gospel and African Liberation. T.N.C.Vol.8.No.2.1973, page 9.

2. William Barclay: *The Gospel of Mark* page 342

is a condemnation of the wealthy and those in authority. It seems that *Miguez-Bonino* and *Linnenbrink* have been over-taken by the plight of the poor in that they laid strong stress on the church's identification with the poor and failed to lay any strong stress, if any at all on anything the poor themselves may have been guilty of in causing, or contributing to worsen their situations. Are the poor entirely blameless? Actually *Miguez-Bonino* and *Linnenbrink's* line of argument of the church siding with the poor may not be seen as following the course of the argument for justice, even if it is implied, it is quite a different approach from that of many other writers, including *Parmar* and *Manley*, who are advocates of justice.

In conclusion, we have to look at Jesus Christ the Lord of the church for "...he ministered equally to the rich and the poor, the sick and the dying, the righteous and the sinners. He lived for them all and died for them all." [1] He was where the need was. Therefore, the church must endeavour to be where the need is greatest at any time in any society where it is, and work with the healthy members, to help give health to the unhealthy, and with the better off in the society to help raise up the less well-off that all may become whole. For it is only when we begin to see the ministry of Jesus Christ as largely directed to the benefit of those in need, [2] that we would stop wanting to make the

1. Editor: The Church in an Age of Revolution.
T.N.C. Vol. 8. No. 7. 1973, page 14.

2. *Isaiah 61: 1-3.*

church that of the poor. For as he healed and met the needs of the multitudes who were poor, and thus needed the physician more and were with him more of the time, he also healed the Centurion's servant.[1] Though his main approach to a great many issues may have made him unpopular among the wealthy and those in authority,[2] yet he was addressing issues of the greatest needs of the people in the way they were presented.

1. *Matthew 8: 5-13.*

2. *Mark 2:15-17.*

C. EMERGING CONSENSUS ON KEY ISSUES DURING THE THIRD PERIOD.

During the Third Period a wide measure of agreement emerges regarding certain key issues, viz.

1. JUSTICE.

James Grant sees the whole issue as a matter of justice and is largely in agreement with the different view-points already raised above, he sees the fair and equal opportunity to participate by the developing nations as of even greater significance than the offer of aid to them. He approaches the issues directly and clearly.[1] The Uppsala report in general terms largely sums up all the view-points aired above, and sees it as the duty of the developed nations and a matter of justice that they see to the proper and meaningful economic growth of the developing nations, and not indeed as a favour. Since according to the report, the now developing nations contributed to their prosperity; "Developed nations have, therefore, the greater responsibility for enabling the developing countries to achieve their economic break-through and independence and

1. "Reforms within countries as well as changes in the trade, investment and aid patterns between rich and poor nations - have become more than requirements of justice: they are becoming fundamental to the political survival of nations and of the international system. Greater equality of opportunity to participate, rather than more aid of the welfare variety, is the most urgent need of the poor as well as of the low-income states within the community of nations. This equity can be more efficient than inequality in advancing growth in both rich and poor countries." [E.R.Vol.26, page 29]

must also accept some responsibility for changing their own economic structures. The most hopeful way of reducing economic injustice peacefully is to clarify the large areas of common interest of developed and developing nations in expanding their cooperation. To this the churches should add a passionate concern for international justice and human solidarity." [1] *C.I.Itty* upholds this view. [2] While both *Miguez-Bonino* and *Linnenbrink* urges it on the church to identify with the poor to fight for justice, *Dr.Pronk* sees it as the responsibility of the rich nations to identify with the poorer nations. He however points out that the willingness of the rich nations to do this should first be demonstrated in their willingness to identify with the problems of their own poor people.

2. ECONOMIC LIBERATION.

C.I.Itty believes that; "Economic liberation is part of the entry and should remain the conscious connecting link of our concern with other aspects of human existence. (He says that)there is a wide acceptance of the Montreux understanding of development as a people's movement and as a liberating process aimed at justice, self-reliance and economic growth." [3] A view which both *Linnenbrink* and *Miguez-Bonino* also share. *Linnenbrink* also quotes Montreux II pointing to the decision there taken in which the church

1. *The Uppsala Report 1968* page 67

2. *E.R.Vol.26*, pages 7 and 12

3. *E.R.Vol.26*, page 10, 11. *CP.Vol.26*, page 56

has to support the poor to enable them to control the process of development and in such a way, ".....free themselves from crushing want and humiliating dependence. "Liberation" is the new name for "development"."[1]

According to *Miguez-Bonino*; "The church is present where the Gospel of the kingdom is announced to, and demonstrated in the liberation of the poor."[2]

Whether we want to look at these at national, international or community level, we notice that Pronk is not just talking about liberation as development but liberation motivated, fought for and realized by the people themselves, in their own way, putting into perspective the uniqueness of any particular community. Though he does not rule out the need for foreign or outside help in whatever form necessary, he takes a more democratic view.

The poor have to work for their own liberation (development) says *Linnenbrink* but sees their success through the unequivocal support of the church. While *Miguez-Bonino* wants the church to do the fighting to liberate the poor.

Taking it that in each of the three cases Liberation (development) is achieved; then in *Pronk's* case, success is due entirely to the people themselves, their own efforts and determination. Dr.*Charles Elliott* would not hold this view as generally practicable, as he clearly indicates that all fingers are not equal at both national and international levels. Some are poorer, others are richer, and

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1. E.R.Vol.27.No.3,page 271
 2. E.R.Vol.27.No.1,page 42

opportunities and resources differ.[1]

Taking *Linnenbrink's* and *Miguez-Bonino's* views, the community, tribe or whoever, would owe some allegiance to the churches, which of course are of several different denominations. Would this not make it difficult in some cases, for the people to freely air their views which may be in radical opposition to some of the denominational traditions or doctrinal views of the very denomination which has helped lay the solid foundation for their development? Dr.*Pronk* while suggesting that the developing nations need development aid from the developed nations, also points out that such aid in whatever form, has always had some sort of strings attached to it; A view also shared by Professor *Parmar* in the first chapter above.[2] This would therefore make the fight for the poor very difficult indeed if not impossible, even on the part of the established churches who might still be needing some overseas support.

3. SELF-RELIANCE

Dr.*Pronk* handles the concept of self-reliance in such a way as to make one feel that he sees each country's background and situation as of unique importance. This may be true in terms of cultures, social life and traditions, but in such areas as politics, religion and economics, it may not necessarily be so and these are the aspects of people's life in any society that are more easily influenced and

1. Charles Elliott: *Patterns of Poverty in the Third World* pages 1-15,145ff,383ff

2. E.R.Vol.19,page 360

through which changes are quickly effected.

It is important however, as he suggests, that the developing nations try to evolve their own development patterns and know their aims and find ways of achieving them, which is self-reliance.[1] Should it not be considered that most of these developing nations were once under some colonial powers and most of their patterns of life, culture, religious beliefs, traditions and social life have greatly changed? They are all following different foot prints from the ones they had known and which were rightly their own. It would have been much easier if they had remained virgin lands. They were then all self-reliant in their own ways.[2] This argument on the situation of the Africans is indeed supported by A.A.Lema of the University of Dar-es-Salam who likened the African student's situation to an astronaut's 'walk' in space, saying that he is: "Set adrift in a culture which could give him no community to belong to, he was left hanging, floating aimlessly in space: his feet far beyond the gravitational pull of the society into which he was born, the earth which his forefathers had trod so firmly;

1. "That the choice of aims and instruments should be made freely, without being influenced by the interests of foreign economic, political or military powers." E.R.Vol.27.No.1, page 17

2. It would be far more difficult for them to achieve liberation and be self-reliant, from the conditions which the colonial era had plunged them into. We have all eaten the white man's apples and planted the seed which have germinated. We cannot get the fruits and we now want to uproot them but unfortunately the taproot has gone so deep that we can't even get it out. If it must be done, then the whole earth underneath us must be dug up and who wants to do it?

his hands unable to grasp any of the stars of his new ambitions and desires in the blue but void skies of the new learning." [1]

There is no doubt that the international division or specialisation in the production of goods and services is very good, helpful and working, but the problem of unfair trade policies gives the whole business a sour taste.

Manley therefore advocates fair international trade for the benefit of all nations and universal economic growth, particularly in the developing countries. This is one subject in which there is a general agreement among the non-African writers all through the periods covered in the three chapters above.

Manley also argues that the developed nations are better able to cope in looking after their citizens who are unemployed, through social security benefits, retraining schemes or even transfer of workers, while in the developing nations he says, that the loss of one's job leaves him thrown on to the streets. Can this be generally true of all the developing nations? In some developing nations, one can see many small businesses being established and run by some retired workers, or people who have lost their jobs, and even by people who are still in employment who, should they lose their jobs, would still be able to look after themselves and their dependants. This has proved quite successful in some developing countries, particularly for

1. Jose Chipenda: Why Africa's Students are Restless. *T.N.C. Vol. 8. No. 4. 1973*, page 8.

people who are operating from near their own villages.[1] Can it really be said that the average unemployed person in the developed nations who is on the dole, is much better off than his counter-part in most developing (African) countries? In such conditions the extended family system has again often proved to be a great source of support to them. However, the extent of support might differ from one culture or nation to another. *Manley* is however talking on national levels and it is particularly true that the developed nations make better provisions for their citizens in such cases, but when the matter is considered on individual levels within the nations, the developing nations could be seen as better off because of the extended family system as *Charles Elliott* points out.[2]

4. PARTICIPATION IN DECISION MAKING.

Dr. *Pronk* also suggests participation in international decision making by both developed and developing nations. This is already happening within all the world bodies and in international affairs. Since things are still not working out very well, then is the participation not an "artificial" one, in which the situation is still being manipulated by the more powerful?

1. "...in the Philippines and Ghana it is not unusual for even middle or low-income urban residents to own rural assets. ...A very typical reaction of the relatively well-paid bureaucratic elite is to invest savings either in rural assets, principally land, or in housing, urban land, or service industries such as taxis, bars, or hotels." *Charles Elliott: Patterns of Poverty in the Third World*.page 146

2. E.R.Vol.19,page 378.

Manley and Potter also suggest participation in decision-making, action and reward both at local, national and international levels. They see this as a matter of justice. However, Manley not only points out that the developing nations are already participating in decision-making in international bodies but says that; "...their decisions are controlled almost exclusively from the dominating power structures of a few members of the developed world." [1] Of what use then is it that the poor man's voice is never rightly considered, yet he is said to be participating in decision-making in world matters? Take for instance, any decision or complaint which does not favour the more powerful developed nations made in, say, the United Nations; would be vetoed immediately, but even the continent of Africa which is the second largest of the five continents, [2] and is fairly well represented in the United Nations; Yet not even a single African country has been allowed any veto power. [3] If participation is an indication of justice, what justice are the African countries deriving from such participation in decision-making even in the United Nations itself?

1. E.R.Vol.31.No.2,page 154

2. John Paxton Edn: *The New Illustrated Everyman's Encyclopaedia*,page 20

3. "Nigeria has called for conferment of veto power on at least one African member-state of the United Nations. In a major foreign policy address at the annual patron's dinner of the Nigerian Institute of International Affairs, President Babangida said, "there can be no justification whatsoever for the continued denial of veto power to the continent of Africa with 51 member-states and constituting approximately a third of the entire UN membership". (Date Line Africa) *West Africa* 9 December, 1985,page 2615.

PART II

PROGRESS MADE IN THE CONTRIBUTIONS

To round off this section on the non-African contributions, we shall have to consider the swing in emphasis on the most relevant issues at the different periods.

A. MAIN EMPHASIS IN THE FIRST PERIOD.

The problem of population explosion in the developing countries featured quite prominently in various forms until 1970. After its mention in 1970 by *Fernandes*, it disappeared from the scene of ecumenical debate. While this matter was still on the table, it was not only noticed that the population of the developing nations was growing at such an alarming rate, but also that their food production was either dropping or that if it was increasing, the increase was inadequate to meet their demand. It was however noted that their population explosion was partly due to improved Western medical and health care which reduced their infant mortality rate, as well as the lack of birth control and family planning. It was therefore pointed out that the rate of their population growth constitutes a great obstacle to their economic growth because it made a mockery of every effort being made to provide for their development.

On the positive side, it was also noticed that it is an easy source of supply of labour. Here again it poses an even greater problem because enough labour must be matched with

enough capital if growth is to be achieved. It was also a generally recognized problem that the capital was badly lacking.

This gives rise to another widely discussed issue within the earlier period (chapter one) of the ecumenical debate under review, namely the issue of rural economy - labour intensive industries and the diversification of the export products of the developing countries through the adoption of a more positive attitude towards agriculture. This will not only ensure the production of enough food to feed themselves but could also be a source of foreign exchange earnings. This follows the suggestion that high-powered agricultural equipment of the developed nations may not be the best for the developing nations not just because it may not give the necessary agricultural boost needed in every case, but mainly because they have enough unskilled labour and that saves them a lot of money, while the use of foreign machines would not only have to be paid for, but would also cause unemployment.

However *Fernandes* in 1970 and *Parmar*, both before and in 1975, were the writers within the later period who suggest improvement of agriculture in the developing nations. While *Parmar* generally agrees with the discussions as presented above, *Fernandes* suggests agricultural improvement through financing and modern technology. While all the others support the use of modern methods of farming in terms of using fertilizers, new improved seedlings and improving

their own local methods for greater yields, they are opposed to the enormous importation and use of modern technological farming equipment. Further still *Fernandes* suggests that unemployment could be reduced in the developing nations by building new towns and through other productive investments. The next issue that was widely discussed in the sixties which did not feature prominently, if at all, from 1970 in the ecumenical debate among the non-African writers is the issue of formal education and development. It was generally considered a vital issue, the importance of which cannot be over-emphasized. If the developing nations have more than enough unskilled labour, they badly lacked the skilled man-power needed for their development. Education at all levels was the answer. It was an investment in human beings, very expensive but worthwhile.

However, it was important that the developing nations should not only invest in education but it should be planned education. Planned in such proportions as to meet the needs of their societies and not to educate or train people for non-existent jobs either at present or in the future.

It was also recognized that a major problem exists in the educational systems of the developing countries. Their educational systems were modelled in such a way that it failed to prepare the pupils and students for the service of their own communities. It was in most cases a system that alienated the elite from the society. A system which educated students and prepared them solely for white-collar

jobs, away from manual labour and from "dirty" jobs, away from the farms. Greater emphasis was then placed on how the educational system of the developing nations must be changed to make it fit for their societies and facilitate their economic growth, particularly in the rural areas. *Fagley* emphasizes the importance of education for development and the need for the education of women and its importance in their contributions to the economic growth in the developing nations.

Lack of capital, abundant supply of unskilled labour and some natural resources were generally accepted to exist in the developing countries, with the problem of major corruption. This was particularly mentioned in the earlier period (chapter one). It seems however to have lacked the sort of attention and emphasis it deserves, as well as suggestions for the possible ways for its eradication.

B. MAIN EMPHASIS IN THE SECOND PERIOD.

Booth, Dickinson and *Fernandes* are the non-African authors within the second period (chapter two), and their attention focuses mainly on the activities of the church. Thus we see within this period, great emphasis on the importance and role of the church in development which was not as prominent in the first period among the non-African authors.

C. MAIN EMPHASIS IN THE THIRD PERIOD.

We have already noticed that in the later period (the period covered in chapter three), the ecumenical debate on development according to the non-African contributions moved more towards the discussion of such issues as social justice. It in fact moved towards giving a new meaning to development through its emphasis on justice. Development became increasingly seen as liberation, and with greater emphasis on self-reliance, participation and on the scientific and technological activities, and of course also on international trade, international economic structures and on distributive justice within the developing countries.

The main stay of *Manley's* discussion (chapter three), is Justice, which he says, is the beginning of development, because it gives the people the opportunity of participating in decision-making which creates peace and stability in society. Justice, as *Manley* associates it with development, is not quite as widely discussed among the earlier non-African writers whose contributions we have already discussed above. Justice rather became more prominently associated with development in the writings of the non-African authors in the 70s. This may be better illustrated by looking at some of them. For example, *Itty* in chapter one above says: "The churches in the affluent regions of the world have an equally important and complementary role to play by educating their societies for

human solidarity and international economic justice and the sacrifices that they must make for the development of the poorer regions." [1] While Dr. *Borda* says; "Today the signs of the time require that there be justice in development, fairness and participation in progress." [2] In *Parmar's* own view (still in chapter one); "The quest for development is more than a struggle for economic progress. It is a quest for humanization and social justice, nationally and internationally." [3]

When we look at the contributions since the 70s, though it could be said that *Parmar's* view above largely falls into the manner of the discussion of justice since the 70s, it is clearly recognizable that justice on the whole was denied its rightful place before this time. It lacked the momentum; the importance in their contributions which it gained since the 70s.

From the 70s, we notice the greater emphasis placed on justice as a prerequisite for development. It was put in a much stronger position in the ecumenical debate. It was indeed presented as occupying a very central position in the local, national and international quest for development. *Miguez-Bonino* for instance says: "I am not convinced about the interchangeability of justice and service with development and service, but in any case it is agreed that justice and service or if you wish, development and service,

1. E.R.Vol.19, page 352.

2. E.R.Vol.19, page 367.

3. E.R.Vol.19, page 362. CP. Bergmann E.R.Vol.19, page 376.

or liberation and service cannot be separated. we find the unity, which is not merely 'and' between justice and service or justice and love. One way to say it is that justice and love are related as direction and dynamics in both senses; that love is the direction in which justice is exercised and justice is the mode of exercise of love.also justice is the direction of God's purpose and love is the dynamics of its exercise." In fact, according to *Miguez-Bonino*, it is only the one who is engaged in justice who has the right to meet an immediate need, the right to offer Christian assistance.[1]

Itty himself accords even greater importance to justice in 1974 (which has been discussed in chapter three above) than he did in 1967 (as can be seen in the first chapter). He argues that distributive justice must be seen as "...an equally important goal of the development process." He entirely agrees with Professor *Parmar's* suggestion at the ecumenical consultation at Montreux in 1970 that: "'The central goal of development (should) consist of three inter-related objectives: economic growth, self-reliance and social justice' of which justice should be accorded primacy.(He says that); Justice and self-reliance are not only goals, concomitant with or consequent on economic growth; they are also factors and causes of growth." [2]

Grant sees the reform within nations and the required changes in the trade, investment and aid

1. E.R.Vol.27.No.1,page 42,43

2. E.R.Vol.26,page 7,8,9

patterns between the developed and the developing nations as "...more than requirements of justice." [1]

In his later writing in 1974, Professor *Parmar* identifies the major environmental problems of Asia to be poverty and lack of social justice. He says: "Growth, self-reliance and social justice have been identified as important ingredients of a development process. But in practice we have, like our Western mentors, pursued growth and assumed that the other two would automatically follow. This has not happened. It is not likely to happen unless we shift our emphasis and consider social justice and self-reliance as causes rather than consequences of growth." [2] While *Linnenbrink* with reference to Montreux I (1970) says that: "Social justice, self-reliant responsibility and economic growth were at that time set up as the goals of a meaningful conception of development, equal in importance and closely linked." [3] And for *Jan Pronk*, "...social justice gives full sense to self-reliance." [4]

At this later period we see that justice is not just seen as relating to development but it rather came to be seen almost as development itself.

Both *Itty* and *Parmar* reasoned with the other writers within this period (chapter three),

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1. E.R.Vol.26,page 29. CP.Ukur.E.R.Vol.26,page 55,56,58 and 59
 2. E.R.Vol.26,page 33,41 CP.page 39 also E.R.Vol.27.No.1,page 11 and 15
 3. E.R.Vol.27.No.3,page 271 CP.page 273
 4. E.R.Vol.27.No.1,page 18 CP.Dr.Philip Potter.E.R.Vol.31.No.4,page 346,351

taking it a bit more seriously than they had done before this time. In total agreement with the other non-African writers (as has been seen above), they believe that if growth must be real, it must be built on social justice and self-reliance.

In fact in *Parmar's* view, there can be no growth without social justice for this will only result in "increased economic inequalities".

Manley also gives a very remarkable example relating how family life, kin and tribal relationships have given rise to national and international relations. It is obviously a good way of seeing human relationship and the importance of justice when we begin to see ourselves, the world, as one big family. Is this not what Christianity, or the Gospel, is trying to say; that "God so loved the world," the world, his creation, the great family of God's children? But does it really reflect a true picture of what we really are? This is the message Christians have been struggling to make us accept for nearly two thousand years. Christians and the Christian churches, though they have in theory proved this, they have so far failed to honestly demonstrate it in practical terms. *Manley* clearly recognized this when he looked at international relations marked by injustice.

Manley points out that from nation to nation we are all differently gifted. This affects international transactions and should help us realize our need for one another and to be fairly interdependent, though in it the seed of injustice

germinates. Perhaps Christians would argue that it is a test of our fidelity to God. How then do we stand up to it?

Though the emphasis on international aid for the developing nations remained, here again the emphasis was not so much on the provision of aid as on economic policies and on participation. Indeed *Parmar* is against the idea of quick offers and ready acceptance of international aid. The important thing to him was that the people of the developing countries be enabled to be themselves in the quest for economic growth. They should learn to fend for themselves. Any emphasis on aid was also not necessarily seen in terms of capital investment or financial assistance, but on the transfer of resources which may imply a wider range of development support and advice, other than financial aid. Also while in the earlier period (in the second chapter), the emphasis was on giving foreign ideas an indigenous expression for example as *Booth* or as *Parmar* puts it (in chapter one), "innovation of imported ideas", the emphasis in recent times was not so much on such assimilation of foreign ideas but for the people of the developing world to originate their own ideas which they can indeed offer to the world. Being themselves, not through the eyes of the world outside them, but from within themselves where possible. They should be helped to speak out, to be able to contribute of their own true selves to the outside world but first to their own societies in their own colours.

Therefore, what we hear more in the later period of the ecumenical debate on development under review from the non-African contributions, are such words as: Freedom; Liberation; Self-reliance; Justice; Dignity and Participation. Though the importance of justice pervades the entire discussion, it was given the most important position, an unprecedented attention and the greatest emphasis in the discussions of the last period (in chapter three). In fact, on the whole, it is the single point that never eluded discussion.

It should however be noted that the shift towards a greater emphasis on scientific and technological issues in the ecumenical debate in the later period which was not prominent in the earlier period is a clear indication of the realization of the great scientific progress of our time and its influence in our time on the social, political and economic issues of everyday life of every society and the great opportunities it offers.

CHAPTER 5

THE AFRICAN AUTHORS: A COMPARATIVE ASSESSMENT.

We shall in this chapter, engage in a systematic comparative discussion of all the African authors; Period by period, starting with the first period 1967-1968 (chapter one).

PART I

The African writers in chapter one are Chief *Adebo*, *Amissah*, *Robert Gardiner*, President *Julius Nyerere* and President *Kenneth D.Kaunda*. We shall examine the major areas in which their contributions relate to one another.

The first of such areas is the relation of rural and urban areas.

Gardiner makes no reference to the migration of the young people into the urban areas, cities and towns in search of both skilled and unskilled jobs, and for a supposed better social life and higher standard of living. Often this is quite far away from home, away from family and institutional, religious or church influences. This inevitably has its effects on both the youth and on family life which he writes about. Such migrations into the urban areas, towns and cities, present some problems which include over-crowding, poor sanitation and the easy outbreak and spread of diseases.

Though *Nyerere* did not consider these problems, he lays great emphasis on the development of a very viable rural economy to make life equally enjoyable and a bit more

attractive in the rural areas and villages as in the towns. The towns he observes, are growing with improvements in various aspects of life while the rural areas and villages are almost neglected, both by the governments and private investors. Thus the rural areas may indeed remain poor for yet a long time to come. He therefore believes that the proper use of the country's resources for development with real progress, is one in which everyone, everywhere in the country, must benefit from equally. "If we use these resources in a spirit of self-reliance as the basis for development, then we shall make progress slowly but surely. And it will then be real progress, affecting the lives of the masses, not just having spectacular show-pieces in the towns while the rest of the people of Tanzania live in their poverty. As it is in the rural areas that life must be improved." [1]

President Nyerere, Amissah, Adebo and Dr. Kaunda all agree that the developing countries are rich in natural resources but seriously lack the capital and the technological skill needed to put their natural resources into full use for their development. They must therefore look to the developed countries for foreign investments in spite of the possibility of being exploited. They must therefore create favourable conditions to attract foreign investors. [2] Though Kaunda would support foreign investments as do the

1. E.R.Vol.19, page 386, 387

2. "We have to relax our exchange control and other returns on capital." [E.R.Vol.20, page 336]

other African writers above, for the economic growth of the developing countries, he feels very dissatisfied with the activities of the foreign investors. He points this out where others have failed to take notice of it. The developing nations, he says, want to attract foreign investors to help them in their economic growth but he regrets that the foreign investors are instead helping to run down the economy of the societies of the developing countries. "The policy of most, if not all, foreign companies seems clearly to be one of minimum reinvestment if at all. Otherwise we are to most foreign companies no more than a fish-pond in which the little capital they bring in is at best a bait on a fish-hook." [1] ... "Achievement to them is only calculated in arithmetical terms of profits and not in the magnitude of their contribution towards development." [2] "Their policies on the other hand are designed in the final analysis to achieve one objective, that is "to get rich quick" and if necessary quit." [3]

Amissah, Nyerere and Kaunda note the improvement in the area of education in the developing countries with the population in their educational institutions ever increasing and their young people eager to pursue higher studies both at home and abroad. However, *Nyerere* and *Kaunda* agree that the colonial education inherited in both Tanzania and Zambia is inappropriate, in fact, not the real way forward for their

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1. E.R.Vol.20,page 336
 2. E.R.Vol.20,page 337
 3. E.R.Vol.20,page 337

development. They both recognize that the educational system they inherited was one that laid emphasis on book work, alienated the privileged few from the society they ought to serve and created such an ugly mentality among the people which led them to adopt the attitude of seeing something special in the students, in academics, in the elite within the society and the students as well seeing themselves in the same way as automatically exempted from ordinary, day to day manual jobs, farm and other laborious work which are part of the village life.[1] They both therefore propose the type of education system which in their view will cater for the interest of the people; the education that would prepare them to serve their own societies. The system must seriously involve the pupils and students in real practical, manual services within the communities while still in school, not only educating them to be part of the society but to make manual, farm work part of their up-bringing and education or training.[2] This view is supported by many Nigerian authors including *Dr. Adeneye* who says that: "Every school including pastoral Colleges must be self-sufficient in producing their crops and livestock.

1. E.R.Vol.20,page 334, 336

2. ".... all schools, but especially secondary schools and other forms of higher education, must contribute to their own upkeep. They must be economic communities as well as social educational communities. Each school should have, as an integral part of it, a farm or workshop which provides the food eaten by the community, and make some contribution to the total national income. It is a suggestion that every school should also be a farm; that the school community should consist of people who are both teachers and farmers and pupils and farmers."E.R.Vol.19,page 396

All students on holidays must be gainfully employed on farms." [1] *Nyerere* and *Kaunda* largely agree in their opposition to the existing type of educational system. *Nyerere* however in suggesting possible changes in the system, goes a bit further in thinking of a complete education at both primary, secondary and other levels. *Kaunda* does not think along this line and it would be difficult to suggest that he would agree with this view. *Gardiner* suggests that it is important to have planned education, training the number which the economy can absorb in the various fields of life. Though *Gardiner* supports both *Nyerere* and *Kaunda* in stressing the importance of education in the developing countries, both *Kaunda* and *Nyerere* are more concerned with the social, cultural and economic effects on their societies, but *Gardiner* goes beyond the visible aspects to the unseen. Africa, he (*Gardiner*) says, "...owes a lot to education in simple schools. The problems of family and youth take us from the classroom into society. It seems to me that this offers an opportunity for the churches to emphasize not only the importance of acquiring skills but also the necessity to understand the moral and spiritual principles on which satisfying communal life can be based." [2]

A related issue is the question of cultural values.

Gardiner feels that the disorganization and destruction of

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1. Dr. J. A. Adeneye: Rebuilding the Food Resources of the Nation. *T.N.C. Vol. 14. No. 4. 1980*, page 3-4.
 2. *E.R. Vol. 19*, page 148

the cultural and social life of the people inhibits their growth, a view also shared by Nyerere. Kaunda's view here differs entirely from that of both Gardiner and Nyerere. According to Kaunda, their development requires that they must let go their own cultural and traditional values for new ones."[1] Nyerere sees this as the adoption of alien traditional values which he strongly opposes. "Colonial education in this country (he Nyerere says), was therefore not transmitting the values and knowledge of Tanzanian society from one generation to the next; it was a deliberate attempt to change those values and to replace traditional knowledge by the knowledge from a different society. It was thus a part of a deliberate attempt to effect a revolution in the society;"[2]

Nyerere and Kaunda also differ from each other in their political and economic policies. Kaunda here mainly looks at development on a universal basis and discusses the matter of economic co-operation more at an international level, while Nyerere's discussion is more domestically based. However Nyerere is markedly different in his view, for he upholds the socialist political and economic policies, seeing the capitalist educational system in Tanzania as inappropriate for the socialist state they intend to build.

1. "...traditional values, beliefs and indeed, behaviour relative to membership of traditional organizations or socio-economic or political groups, (must go, giving way to) the birth of new values and beliefs in relation to life and new institutions which give expression to new ideas and principles." E.R.Vol.20, page 340.

2. E.R.Vol.19, page 384.

A better system he suggests, would help to teach the people more about themselves, their language, culture, songs and history. Their development policy must be that of work by all and sharing by all, equality in labour and at reaping; a co-operative ideology.

Amissah, Gardiner and even the two major African writers within this section of our discussion, have so far failed to discuss one of Africa's greatest problems and one of the major obstacles in their economic development, viz. over-population. Chief *Adebo* recognizes it as a crippling disease that makes mockery of every effort being made to lift Africa up from poverty. He however blames the problem of population explosion partly on improved medical and health care which on its own of course is a sign of economic progress.

Amissah, Adebo, Nyerere and *Kaunda* also express the view that the poverty of the developing countries is caused or worsened by the fact that they are victims of exploitation.

Among other things, Chief *Adebo* and Dr. *Kaunda* agree that the establishment of fair international trade is one of the greatest and most needed changes that must be effected to help the developing countries achieve some form of economic growth. According to *Adebo*; "Colonialism is almost dead; economic exploitation of the weak by the strong is anything but dead. Developing countries are almost always producers

of primary commodities more than anything else. Primary producers are traditionally at the mercy of consumer countries. They do not always get a square deal." [1] They both also condemn the attitude of the developing countries in being over dependent on single, more often primary commodities as their main foreign exchange earner. It greatly contributes to the destruction of a nation's economy. The consequences of this and some typical examples have already been discussed.

In concluding the first part of this chapter, we may direct our attention to one of the world's greatest problems and particularly one that has often had long term devastating effects on many developing countries, viz. conflict.

Amissah, Gardiner and Kaunda all agree that the divisions, conflicts, wars, coups and counter-coups in the developing countries are among the greatest hindrances to their development. Some typical examples of this may include the amount of destruction the war in Nigeria between 1967 and 1970 caused to their roads, buildings, bridges; to the economy itself; communities and the social life of the people; to institutions and learning as well as the cost in human life. [2] Other examples include the Gulf war between Iraq and Iran, Chad, Uganda, Chile, Togo, Sudan, Ethiopia, Lebanon, Afganistan, Nicaragua, Zimbabwe, Mozambique and Liberia; to mention only a few.

1. E.R.Vol.19, page 121

2. Fredrick Forsyth: *The making of an African Legend (The Biafra Story)*

PART II

This second part of the chapter is a comparative discussion of the African contributions to the Ecumenical Debate on Development from 1969-1972 as outlined in chapter two of this thesis. One of the major African writers in the first period (1967-1968, Part I above), is also compared with one of the major African writers in the second period.

The African authors in chapter two (period 1969-1972) are; Dr. *B.C.E. Nwosu*, Bishop *Peter Sarpong*, Professor *S.A. Aluko* and Dr. *G.C.M. Mutiso*.

First, I shall in this second part make comparisons between Bishop *Sarpong* and President *Nyerere*, who is one of the main African authors in the first chapter. Then between Professor *Aluko* and Dr. *Nwosu*; Bishop *Sarpong* and Dr. *Mutiso*, then discuss the contributions of the African writers in chapter two (period 1969-1972) with the West African Conference report before rounding off with an over all view of the advance on the contributions of the African writers in the first chapter (period 1967-1968).

1. COMPARISON OF THE VIEWS OF BISHOP SARPONG AND PRESIDENT NYERERE.

Bishop *Sarpong* sees part of the effects of the migration of young people to the cities as the lack of parental supervision and weakened parental control over their children. *Nyerere's* idea of rural development provides a

solution to some of these problems. It should help to stop the drift away from the villages into the cities in pursuit of jobs, and improve the economic and social life style in the villages.

President *Nyerere* and Bishop *Sarpong* agree that there is the attitude of abandoning the culture and traditional values of the people particularly by the elite. They both condemn it, and while *Nyerere* blames it on the colonial education system, Bishop *Sarpong* blames it on scientific and technological influence. However they both mainly associate this attitude with the elite, the enlightened and the more privileged members of the societies. According to *Nyerere*, the colonial governments provided education which aimed at instilling into young people, the values of the colonial society which he says; "emphasized and encouraged the individualistic instincts of mankind instead of his co-operative instincts." [1] And Bishop *Sarpong* says; "His greed becomes unquenchable. He revels in prostitution and promiscuity, which never existed in his traditional society. He falls into drug addiction which was no problem for his forebears, but which is now aggravated by the ease with which dangerous drugs can make their way into his society. His respect for authority is smashed." [E.R.Vol.24, No.3. page 303]

While President *Nyerere* looks at the African society through an educational perspective, Bishop *Sarpong* sees it from

1. E.R.Vol.19, page 384

a religious point of view. Though they are both Roman Catholics, Nyerere is a politician and Sarpong is both a theologian and a minister of religion. They are from two different African countries, continental regions and backgrounds, yet they are both arriving at the same conclusion. They say that the Africans who are drifting away from their traditional values or godliness are the formally educated and who they also agree are in the minority. These not only see the majority as inferior to them,[1] but also see religion as outmoded, for the unenlightened and "full of superstition,makes unprovable assertions,is nonsense." [2]

They therefore see education and development, as introduced to and perceived by the Africans, as disrupting the organization of the African society and dividing the society into two; the majority and the minority, the unenlightened poor, and the enlightened rich who, as Nyerere points out, prefer city life. Here again is a separation of two classes of people, the rich enlightened mainly in the cities, from the poor unenlightened in the villages. This could be part of the reason why more attention is often paid to the cities where the rich, the enlightened, and influential people are, to provide and continually improve the conditions and services in the cities, while largely neglecting the rural areas. Nyerere therefore advocates a rural economy which would improve the health, social and economic conditions in

1. E.R.Vol.19,page 389

2. E.R.Vol.24.No.3,page 304

the villages which are often neglected.

According to Bishop *Sarpong*, science and technology are also a blessing for the African continent and necessary to the African, but he feels that "if they are to play the role they should in Africa, they must be made to enter into a perfect marriage with what is traditional. The old cannot stand alone; the new is by itself inadequate." [1] *Nyerere* here also agrees with Bishop *Sarpong's* idea. *Nyerere* believes that both traditional knowledge and formal education are equally essential. Thus Bishop *Sarpong* and President *Nyerere's* ideas agree as *Nyerere* feels that the young people must have to make the most of both the better designed formal education and of the values of the society and traditional knowledge, not only to fit in better into the society but, also to serve the society better. [2]

With the above comparisons between President *Nyerere's* views and Bishop *Sarpongs* on the closely related subject matters, one concludes that there is hardly any issue where they sharply disagree with each other's views. Though they were writing within two different periods under review, what can be noticed are the differences in their approaches. Thus *Sarpong* sounds more scientific and technological which of course has a lot to do with the period in which he was writing. He also sounds a bit more religious, perhaps because of his ecclesiastical position, but again all these

1. E.R.Vol.24.No.3,page 305

2. E.R.Vol.19,page 391,392

differences in his approach arises from the theme of his discussion; "The Search For Meaning: The Religious Impact Of Technology In Africa." However, he does not lack the educational flavour which is central in Nyerere's own writing.

2.COMPARISON OF THE VIEWS OF PROFESSOR ALUKO AND DR.NWOSU.

Professor Aluko holds the view that people, communities and nations make better use of their minds, work harder and make greater efforts to succeed only when troubles strike, during wars, in times of great difficulties or disaster. Thus difficult situations motivate people to engage in great struggles to find a remedy. He therefore says that: "The absence of the right motivation in many African countries has been a great hindrance to the development and indigenization of science and technology. Motivation can be an ideological factor which determines the policies of the nations towards development, and a moral, economic, and political force which urges individuals or groups to participate in it. Motivation creates both the challenge and the response. When, for instance, the Ibos seceded from Nigeria and were cut off from major imports from the outside world, they manufactured their own crude bombs and rockets, refined crude petroleum, built airfields, trained pilots, built vehicles and radio stations, and ran a reasonably efficient war machine. On the Nigerian (Federal) side, most of these activities were being carried on by foreign

experts, while the local scientists were ignored and rebuffed. Since the end of the civil war, these same Ibo scientists have joined the great majority of happy-go-lucky Nigerian scientists who accept the search for foreign experts to handle simple scientific and technological problems." [1] By saying this, Professor Aluko supports Dr. B. C. E. Nwosu who points out that: "The recent experience of the Nigerian civil war has produced another school of thought which proposes indigenous technology. Probably for the first time in the history of modern black Africa, a group of scientists and technologists working on their own were able to improvise, invent, and create products ranging from petrol to rockets. These scientist achieved not only self-reliance but also mental emancipation. It has been suggested that a war is necessary for such an achievement. Must there be a military challenge before the African becomes self-reliant?" [2]

In regard to the above views, Professor Aluko and Dr. Nwosu believe that the Africans possess some self-reliant, scientific and technological potentialities and capabilities which must be encouraged and developed.

While they agree on the importance of science and technology for the development of the countries of Africa, they believe that their benefit to the countries of Africa can only be real if they can help to put a halt to the exploitation of the people, preserve their dignity and ensure

1. E.R.Vol.24.No.3,page 314

2. E.R.Vol.24.No.3,page 296

social justice among the people in their economic development both in domestic relations and international issues. According to Dr.Nwosu; "'.....all present attempts to transfer modern technology from one nation to another have proved inadequate and unsatisfactory or have been disastrous, leading to new forms of political, technological, and financial dependence';"[1]

In their view; Africa needs to get a fair deal in its trade with the developed world to be able to achieve some meaningful economic growth. At the same time, they both condemn the African countries' manner of importing and usage of foreign technology.[2] It is a view common to them, that indigenous technology is what the African countries ultimately need for their development. They therefore believe that the continuous problem of underdevelopment of African countries is partly due to the failure of the African elite. In many African countries, the highly educated citizens fail to put to practical use the knowledge gained from their education. "The technically qualified Africans must themselves be more original than they have been hitherto. The educated must desist from seeking security in paid employment whether in the civil service; the foreign owned enterprise, or even the universities. They must be willing to become entrepreneurs in agriculture, industry, or commerce, where they can apply their skills

1. E.R.Vol.24.No.3,page 295

2. E.R.Vol.24.No.3,page 314. CP.pages 295,313

and scientific knowledge." [1] Dr. *Nwosu* blames the cause of this sort of attitude partly on the sort of colonial education policy in the African universities, which he calls "mere window dressing." The policy which in "nearly all the universities of West Africa, and,those of East and Central Africa also, have concentrated on producing scientists and technologists who absorbed a great deal of information, published 'learned' papers on issues peripheral to the needs of their native countries, and demonstrated no desire to apply this knowledge to solving basic problems of their societies." [2] They understand that the African countries have got some well-qualified manpower capable of making enormous contributions to the economic growth of their countries but *Nwosu* differs from *Aluko* by seemingly blaming the sort of academic training they were exposed to, and partly to their failure of practically demonstrating their acquired knowledge, a view which they both share. They would both therefore desire a practical, down to earth application of the expert knowledge and abilities of all their highly educated citizens. It is mainly in this way that they would be able to contribute adequately to the proper development of their countries.

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1. E.R.Vol.24.No.3,page 316
 2. E.R.Vol.24.No.3,page 293

3.COMPARISON OF THE VIEWS OF BISHOP SARPONG AND DR.MUTISO.

According to *Sarpong*, modern formal education which creates the opportunity for professional jobs have separated families, children from their parents and relatives which has weakened parental care and supervision over their children. Professional jobs in the cities have not only made the elite prefer city life to the rural areas but also created divisions between the elite and the illiterates, the rich and the poor. This he feels has resulted in their avoidance of certain family responsibilities. He also blames the introduction of modern science and technology as leading to the people's disregard for their cultural and traditional values, as well as the abandonment of their traditional religious beliefs and their naturally acquired godliness. According to Bishop *Sarpong*, this eventually gave rise to corruption, possibly on a large scale, moral decay, greed, laziness and pollution.

Dr.*Mutiso* agrees with Bishop *Sarpong* that formal education has contributed or indeed given rise to an unhealthy division in African societies, but would not tie it down to the disruption of family life and lack of parental supervision, as does Bishop *Sarpong*. Though *Sarpong* also notes the emergence of an elite community apart from the non-elite village type of community, as the result of modern formal education and skilled or highly qualified professional positions, Dr.*Mutiso* sees it purely as a division between the enlightened and unenlightened, the

educated literates and illiterates. Dr. *Mutiso* actually spells the division out as religiously, educationally and politically motivated. He blames this division among the people entirely on the Christian missionaries[1] if only because only those who were converted to the Christian faith had the opportunity to gain missionary formal education and of course admission to white-collar jobs, as well as political positions. This created a community of the elite, rich, powerful, influential, privileged few who have developed different tastes and social life styles, ready to oppose what the uneducated, poor and oppressed majority still held very precious and vital for their survival and existence. Thus *Sarpong* and *Mutiso* agree on the fact that education has a lot to do with whatever division, healthy or unhealthy, that occurred in the societies and in family life.

But if the religious beliefs of the people were so badly dented, *Sarpong* blames it on science and technology while *Mutiso* blames it on the deliberate destruction of the people's religion through the influence of Christianity and Western culture and traditions. He says; "Initially the missionaries did not just reach every strata of African society. They recruited the pariah groups (the *efulefu*),

1. "It remains to be said that one of the most weakening features of the missionary movement was that it transplanted not only Western Christianity, but Western denominationalism. A faith, which was supposed to reconcile all men and all peoples to one another as well as to the one God and Father of all, often had the effect of splitting them up even more than they were split up already." Alec R. Vidler: *The church in an Age of Revolution* page 253-254.

those who were at the bottom of the social strata, since people who were higher up in the traditional stratification system would not switch to the new system. It was the *efulefus* who were converted to Christianity, who went to missionary schools, who became the interpreters in the then emergent colonial order, and on this basis acquired a new status.We all know that initially education was controlled by the missionaries and that only those who were (or were to become) Christians were allowed to attend their schools. We further know that the colonial bureaucracy demanded that employees must have attended a missionary school and be recommended by a missionary. Thus the institutional church became the gatekeeper between the African and European components of colonial society."[1] Continuing, *Mutiso* points out that: "Since the *Asomi* had been *efulefu*, it followed that they rejected most of the African traditions and instilled in their progeny a very anti-African-cultural ideology which they borrowed from their missionary and later colonial administrator role referents. This is the sum total of the contribution of missionary-trained intellectuals who were always preaching against their culture and traditional values."[2]

Bishop *Sarpong* notes that the elite, privileged few greatly influenced by Western technology, adopted the somewhat "easy life" of the Western world. Dr. *Mutiso* here also agrees with

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1. E.R.Vol.24.No.3,page 319
 2. E.R.Vol.24.No.3,page 320

Sarpong and sees it as a problem, saying; "Personally I see the problem for the future as one of changing the values of the *asomi*. We will have to begin with a simple truth: that as a people we can create our own societies in our own image." [1]

While Bishop *Sarpong* dwells on the dislocation of the religious life of the people, on the loss of their traditional values and on moral decay, Dr. *Mutiso* rather lays stress on the need for social justice, [2] and condemns the African manner of importing and using of Western structures of science and technology. He feels that the African countries must learn to evaluate what they import, adapt whatever they import to what they have and apply them to the benefit of all. [3] *Sarpong* agrees with *Mutiso*; that "the new" must be "properly" blended with "the old". However, *Mutiso* feels that indigenous technology is the ultimate need of the African countries for their economic growth.

We will however notice the interesting fact of a minister of religion discussing the effects of science and technology on the people's culture, morality and traditional religion while a university lecturer in government discusses the activities of the Christian missionaries or the church and

1. E.R.Vol.24.No.3,page 322

2. "Neo-colonialism can be defined as a situation in which social-political priorities are defined by values which emanate from without society. It is important to understand that we are not advocating African autarchy in values, but rather that where we must borrow we must make a conscious choice representing the priorities of the majority of our people." E.R.Vol.24.No.3,page 321

3. E.R.Vol.24.No.3,page 326

their effects on the societies. Could it be an indication that the church is always prepared to point accusing fingers away from itself but at others for some of the problems in Africa while governments and others in the secular society would see the church as the main culprit? They both have clearly and in agreement identified some of the problems and the factors that may have given rise to them, as well as suggesting some possible solutions. From their contributions, it can be clearly seen that no single person or organization or particular factor should carry the whole blame for the problems or the underdevelopment of African countries.

4. COMPARISON OF THE VIEWS OF THE INDIVIDUAL AUTHORS WITHIN THIS PERIOD WITH THE WEST AFRICAN CONFERENCE REPORT.

Having looked at the views of *Nwosu* and *Aluko*; *Sarpong* and *Mutiso*; we may now proceed to examine their views in the light of the related subject matters in the West African Conference Report which we have also already discussed in chapter two of this thesis.

In all these writings, one aim has been clearly indicated: Improving the overall living standard of all the citizens of the African countries.

There is also a general agreement that Africa has many natural resources, the proper use of which could enormously help its economic development. The fact was also beginning to emerge more clearly at this point that some African

countries have got some reputable qualified manpower even in the field of science and technology, who are however yet to employ their knowledge and skills wisely for the growth of their societies and to the benefit of all. There is however an over all deep regret at the alienation of the elite from the masses.[1]

Though *Nwosu*, *Aluko*, *Sarpong* and *Mutiso* favour rural industrialization which would help to improve village living standards, it is more clearly stressed in the West African Conference Report as it is also seen as a means of reducing the migration to the cities with its accompanying problems. The Report therefore also advocates that rural industrialization should be labour intensive.

Among many other points the Report suggests, which may not be seen in these other writings, is that the governments of the African countries should not just aim at training qualified man power but should embark on planned education. Thus their man-power supply must be equated with their resources.

Through all their writings there is agreement on the idea that African countries must learn to be themselves. There is the awareness of the existence of great potentialities which could be employed in a self-reliant manner, adapting whatever can be gained from the Western world in a more sensible manner to achieve some economic growth which would leave Africa less dependent on the developed world for its

1. E.R.Vol.24.No.3,page 341. CP.page 322

growth, sustenance and survival. We may have noticed in our discussion of *Sarpong* and *Mutiso* that while *Sarpong* was wondering what was responsible for the loss of the traditional religion or godliness of the African, *Mutiso* was busy criticizing the church for some of the misfortunes of some African societies. Though they may be right in their own way, it is worth commending the Report for taking a more constructive or positive attitude right away; by recommending the various ways in which the Christian church should be able to actively participate in the economic and social development and co-operating with the scientists and technologists for the better enlightenment of the people and greater benefit of all. These apart, the Report recommends that the church should help to see that the political, social and economic status of the poor and the oppressed lot is improved. It does not however suggest that it should consider becoming the church of the poor. It also recognizes that it is the responsibility of the church to occupy itself with the maintenance of the spiritual and ethical life of the society and to help ensure a healthy family life for the proper upbringing of the young people.

One cannot really see the Report disagreeing very much on any issue with these African writers. The Report is however clearly less critical, more suggestive and constructive and very positive. It also covers broader grounds than any of the writers, touching almost all the vital issues one may consider relevant for development.

5. COMPARISON BETWEEN THE FIRST AND THE SECOND PERIOD.

To conclude this section of our discussion, we shall briefly check the movement of the wave of discussions between the earlier and the later African writers, that is, those in chapter one (1967-1968) and chapter two (1969-1972).

(A) MAIN ISSUES IN THE EARLIER PERIOD.

Some of the discussions that dominated the earlier African writings are rather clouded with a great feeling of frustration and resentment of an exploited, misled poor and oppressed people. They also embody the clear recognition of the great wealth and potentialities of the people, particularly with regard to the unskilled labour force.

Within that period (1967-1968) also there was a greater emphasis on the need for a better structured formal education to meet the needs of the people. Thus the need for trained experts in every field was highlighted. One also notices that these earlier writings seem to indicate the developing of a new society and class structure within the societies which must be counteracted through rural development and a better understanding and application of formal education.

The need for fair international trade for the benefit of the developing nations and then the devastating effects of tribal conflicts, wars, unhealthy divisions, coups and counter-coups in many African countries are included in the

main discussions of the writings of the earlier period (1967-1968) under review.

(B) ISSUES EMERGING AT A LATER PERIOD.

The role, importance and manner of employment of science and technology for the social development, economic growth and independence of the African countries can be seen as a new development in the discussions which emerged through the later African writers in chapter two (1969-1972). The sort of attention paid to science and technology in these later African writings (1969-1972), is lacking in the earlier African contributions (chapter one, 1967-1968). This is probably because of the greater scientific and technological influences in the African countries, and in fact the world over, which were beginning to be felt a bit more in the 70s; and have ever since continued to increase and widen in various forms. It could also perhaps be due to the growing awareness of the scientific and technological capabilities which had become more realized by this period in the history of the Africans, partly through some of their war experiences, which as we may notice, feature in both *Aluko's* and *Nwosu's* writings.

Most likely also, is the fact of the rapid social changes that were beginning to take root in some African societies by this time and their greater quest for economic growth and structural changes, which were rather in the Western

patterns due to political and Western cultural and educational influences.

Further still, by this period, the economy of a good number of African countries was beginning to look very promising because of the discovery and exploitation of some new raw materials and natural resources, and perhaps it became a time when they felt a bit more confident to try to acquire some more of the scientific and technological inventions of the Western world. They also had at this time begun to get their own Western-trained scientists. Thus attention began to shift from religion and arts and became much more directed towards the sciences, hence the change also in the discussions on development issues with greater focus on science and technology.

Both the Conference Report and the later African writers in their contributions in chapter two are actually reinforcing the suggestions or points already put forward by the earlier African writers in the first chapter, but added a few more points they considered important.

The Conference Report, one might say, is all embracing in its relation to both the earlier (1967-1968) and the later (1969-1972) African contributions, but falls much more in line with the later writers in the insight it provides into the significant role of science and the type of technology relevant for a self-reliant, authentic growth in Africa.

PART III

In this third part of the chapter, I shall briefly comment on the main issues raised by *Tolen* and *Adegbola*: the two African authors in chapter three (Period 1974-1985) and then go on to *Adegbola's* views with those of the earlier African authors.

The central issue in *Tolen's* article is participation. He condemns both the government's and church's attitude of denying the people their right to participate in decision making, planning and working for the achievement of their own economic growth. This theme of participation by the masses, enabling the people right from the grass-root level to participate actively in determining and working for their future is the issue of a common agreement between *Tolen* and *Adegbola*. This is also the most important point in these two last African contributions.

There are also certain issues which they have raised on their own respectively, which are however no new developments. These will be discussed in the next chapter with the rest of the contributions covered in the whole period from 1967 to 1985.

Adegbola's work may be considered to be quite important, not just because he is the last of the African writers, but also because it raises a number of important issues and emphasizes some points in a manner such as had hardly been

done by any other African writer so far discussed. Perhaps one could very much liken it to the West African Conference Report which we have already looked at, except that the Report adopts an entirely positive approach. In the last few pages of this chapter, we shall therefore take a brief general comparative look at Adegbola's main issues and the rest of the African contributions.

The first point relates to his view of the role of the churches.

In the course of our discussion, we have noticed considerable criticism from the African writers, directed against the churches with regard to some of the parts they played during the days of their missionary activities in Africa. We have also come across some of the tributes for their good works in relation to health and education, among other things.[1]

All the African writers would agree that the missionaries actually did a lot to help the societies and many suggest that the church should also be involved in politics and every aspect of work to the benefit of the communities. The Reverend Adegbola, one would certainly agree, also shares the same view, but then seems to go a step further than the rest of the African contributors. The church, he feels,

1. See for instance on education, Alec R. Vidler: *The Church in an Age of Revolution* page 247 and Sr. Joan Delaney: In Walbert Buhlmann: *The Missions on Trial* page 86; and on health, Walbert Buhlmann: *The Missions on Trial* page 87, 88

should not just be there to serve the communities according to their needs, but must be prepared to change its views, its policies and ways of doing things to get them in line with the rapid social, political, economic and moral changes in the societies.

It is perhaps sensible that the church should always try to live within the age it finds itself, anytime, anywhere.

Though there is a widespread condemnation of neo-colonialism among the African writers, again *Adegbola* goes a bit further in exposing some of the ways in which neo-colonialist activities are still sometimes functioning in the developing nations, such as "manipulating into power through a deceptive electoral process" persons considered capable of protecting the system, "military aid", and the manipulation of the international market system.

None of the other African writers we have discussed have noticed the lack of deep compassion on the part of the pastors towards the poor masses in their care, if only because their stipends continue to go up or are maintained even when their parishioners are not only poor, but in many other ways worse off than they are.

Adegbola also takes note of the need for the church to fight for social justice in the societies, which is also agreed with by some earlier African writers.

Self-reliance is of course one of the most important points the African writers generally realize as vital to the proper development of African countries. From *Nyerere* to *Kaunda*; *Aluko*, *Nwosu* to *Mutiso*, the Conference Report to *Adegbola* all express the need for it in their own various ways, directly or indirectly.

Adegbola seems however, to have a stronger feeling about the need for it than the rest of them. *Adegbola's* view of the need for self-reliant development agrees with President *Nyerere's* that: "It is the people of Africa who must fight the poverty in Africa;" a move which in *Adegbola's* view the LPA is all about.

Adegbola seems to unveil the idea that the African countries' economic development is not only being undermined or indeed sabotaged by certain individual developed countries, but that it is being orchestrated by the international organizations, some of which the African countries also belong to; an idea which would be difficult for the African countries to even contemplate. If such an organization as the United Nations would work to have Africa subjugated by the rest of the world, then what hope is there for Africa to see justice in any matter they are interested in? No wonder *Oyebola* says that; "The crucial question is the black man's glaring backwardness and the fact that this backwardness is so persistent and recurrent." [1]

1. Areoye Oyebola: *Black Man's Dilemma* page 121

Perhaps the answer is no more far-fetched. In fact, in his statement to the UN Security Council, Canon *Burgess Carr* of Liberia, who was appointed General Secretary of the AACC in 1971 and as one of the delegates at the United Nations Security Council, meeting in Addis Ababa in 1972, points out that: "African Christians were bewildered to find that the nations from whom men and women had come to teach them the high values of human dignity, personal freedom and Christian love, were the nations who were now openly aiding Africa's oppressors and were preventing the Security Council from taking any effective measures against oppression. At the same time, 'generous and unqualified assistance' for the liberation struggle had come from nations which Africans had been told to regard as 'arch-enemies of God.' 'As churches whose relationships are mainly to churches in the 'white Western world' we are scandalised and terrified by this fact.'"[1]

Oyebola goes on to support *Adegbola's* view when he says that: "The result is that the black man today faces a serious dilemma. He is behind the rest of the world. He is very backward. But the few black states like Nkurumah's Ghana, Guinea, Guyana, Tanzania and Nigeria since the July 29, 1975 coup-d-etat, which have determined leadership, and are making efforts to be self-reliant, original and progressive, are being hindered by white conspiracy.

1. Norman Hart: African Churches and Peace in Sudan. *T.N.C.Vol.6.No.5.1972*, page 7.

Imperialists interests regularly organize economic sabotage, internal disaffection, campaign of calumny by the Western press and in the case of Guinea, occasional frontal military attacks by foreign based Guinea dissidents"[1]

In such a situation, one might ask; with well co-ordinated activities of hatred and lack of good-will towards the economic independence and survival of African nations, how can participatory and self-reliant model of development which these writers favour, really work? We must therefore, stress, not only that Africa really wants to be the architect of her future and to shape her own destiny, but that she needs the freedom to do this: "Freedom from the vicious cycle of poverty, ignorance and disease,"[2] freedom from economic, scientific and technological domination and exploitation, freedom from political and military oppressions and cultural subjugation both from within and from without the continent. Because, without the respect for man "...in his right to create, to express himself in his self-determination, then the image of the Creator God is no longer visible. God is not being respected in his human image."[3]

1.Areoye Oyebola: *Black Man's Dilemma* page 121.

2. Rev.Fr.J.B.Adelokun: *The Gospel and African Liberation: T.N.C.Vol.8.No.2.1973*, page 9.

3. Rev.Fr.J.B.Adelokun: *The Gospel and African Liberation: T.N.C.Vol.8.No.2.1973*, page 9.

CHAPTER 6

AN EVALUATION OF THE AFRICAN AND NON-AFRICAN AUTHORS.

Having compared not only the non-African authors' views in chapter four but also those of the African authors in chapter five, we shall therefore, in this chapter, go on to discuss the major issues in both the African and non-African contributions to the ecumenical debate on development through the whole period 1967 to 1985 and particularly focusing our attention on related important issues.

As we have already noticed, their articles from 1967 to 1968 are contained in the first chapter of this thesis. Those from 1969 to 1972 are in chapter two, while the rest of the period up to 1985, is taken care of in the third chapter. I shall therefore attempt a systematic discussion of the major issues in these contributions beginning with the first period 1967 to 1968.

To conclude this chapter and indeed the whole work, I shall clearly set out what in the African writers' views have contributed or helped to cause the underdevelopment in the African countries and the possible solutions to the problems in the quest for their development, which is the sum total of the African Contribution to the Ecumenical Debate on Development from 1967 to 1985.

MAJOR ISSUES IN THE FIRST PERIOD.

1. CAPITAL

The developing countries' lack of capital was seen as one of the major obstacles to their economic growth. This single handicap, it was noticed, not only make it very difficult for them adequately to fund their development projects, but exposes them to all sorts of foreign domination and exploitation. Chief Adebo is among those who recognize the great need for capital to help fight the poverty of the developing countries. In his view, the people of the developing nations must curb their appetites and make the necessary sacrifices as well as work hard to save for capital investments.

Amissah not only mentions that the developing countries lack capital for their development projects but also the technical skills which, he says, leave them as mere dependants on the "resources and goodwill of their former colonial masters" and other controllers of the world economy, and thus open to their manipulation of the situation to their interest. Their lack of capital not only means that they cannot make heavy development investments but need to attract foreign capital and investments to help build their economy. *Amissah* therefore notes that they must create such favourable conditions to attract the necessary foreign capital and investments.

Parmar does not just note the inability of the poor nations to fund their development projects but stresses that their

lack of capital has been largely due to the spending patterns and type of social living they have adopted which results in fewer savings, without which there would be no capital.

Elliott's view is that the African extended family system and polygamy obstruct saving, which makes the accumulation of capital for economic development projects almost impossible.

Fagley just notes that the developing nations lack the capital they need and suggests they should be helped with what capital they need for their growth; while *Geren* points out that "the process of development requires rapid capital formation which in turn requires savings, and savings is the giving up of consumption. The greater the population growth the more difficult is achievement of the required capital formation." [E.R.Vol.19, page 437]

Kaunda also notes this problem of lack of capital in the developing countries. We can see from the above that both the African and non-African writers recognize this problem but only differ in their suggestions of both the cause and possible solutions to the problem. For instance, *Parmar* blames the people for their spending patterns, while *Elliott* blames their polygamous life and extended family system, and *Geren* blames not only their consumption pattern but large population. *Elliott's* attack on polygamy in African societies may be justified if only because polygamy eventually helps to increase the population. But it is also

important to note that polygamy served some important purposes in African societies in the past. For instance, it was "...a mark of social status in traditional African societies. ... (Also); In a peasant agricultural economy every mouth, it is said, brings with it a pair of hands, while in an urban industrial society the mouth begins to function automatically but the hands have to wait idle for some fifteen to twenty years before they can be productive. In other words, in traditional agriculture, a large number of children (and wives) is an asset rather than a liability; children are put to work on the farms at a very tender age and their upkeep costs little or nothing." [1] Further, there is the importance of male children in an African family. An African would continue to try until he gets a male child who would succeed him, and in most cases, this leads to one marrying more wives if the first one is continually giving birth to female children. [2] Though it did help the agricultural economy of the people in the past, now with many young people drifting into the towns and cities to look for non-existent jobs, and with the ever falling agricultural production in many African countries, any population increase worsens their economic problems because it actually reduces savings. The early mission churches in Africa also attacked polygamy on biblical and moral grounds, even to the point of permanently excommunicating their

1. Philip.O.Olusanya: Christian Ideals and Family Planning. *T.N.C.Vol.3.No.4.1969*, page 2.

2. Mrs.J.E.Bolarinwa: What Forces Drive a Christian to become a Polygamist. *T.N.C.Vol.4.No.6.1970* page 9.

polygamous members.[1] It is however, more likely that the worsening economic situation in African societies today more than anything else, would help to make polygamy a thing of the past, as well as help to reduce the number of children in African households.[2] In their view, the people must save to raise capital for investments which agrees with Adebo's view.[3] We must note that they do not disagree on the possible causes of the problem, but only differ with regard to what they believe may have contributed to cause the lack of capital in the developing nations. Other contributors like Amissah, Fagley and Kaunda suggest rather the raising of capital either through foreign savings or foreign investments which, both Amissah and Kaunda point out, need favourable conditions to attract. However, Kaunda also regrets that the foreign investments have not been in the interest and economic growth of the poorer nations, as according to him, "... the little capital they bring in is a bait on a fish-hook." [E.R.Vol.20, page 336]

It must be noted that though external funding of development projects and foreign investments are good and could actually contribute to the economic growth of the developing

1. A. Hastings: *A History of African Christianity 1950-1975*, page 115.

2. Sola Lalude: Christianity and Polygamy. *T.N.C.Vol.4.No.6.1970*, page 6.

3. Other writers support the same view, for example; "Now that Nigeria is experiencing an economic take-off, its citizens should practice austerity. Luxury and capital consumption should be put off to some other day. No nation can develop without her citizens practising some form of self-denial during the early stages of economic development." Ndudi Nnadi: *Can't Nigerians Avoid Prestige Spendings? T.N.C.Vol.8.No.9.1973*, page 16.

countries, it still leaves them very much dependent on outside influences for their growth, while the suggestion that they should endeavour to save for their development projects leads them to economic independence and self-reliance.

2. AID AND TRADE

On foreign aid, *Adebo* points out that often the foreign aid given to the poor nations is too meagre to meet the need for which it was given and also that most foreign aid is given for political reasons, and thus goes to the wrong people. Hence it has failed to affect the changes it should in the developing nations. In his view, the developing nations need fair dealing in their international trade with the developed nations more than aid. They need as well to use their resources for developments for the benefit of all their citizens. Though *Itty* does not discuss the issue of international trade, he stresses the need for distributive justice in the developing nations. For him real economic growth is not the rising of national per capita income but a fair distribution of their wealth. *Parmar* agrees with *Adebo* on the issues of foreign aid, saying that some foreign aid is ill-motivated with some strings attached to it and therefore not to the best interest of the people of the developing nations. Also on international trade he agrees with *Adebo* that the developing nations are victims of adverse trade terms which among other things have left them

in great debt. He therefore says that the exportation of modern technology to the developing nations has worsened their problems and increased unemployment. Like Adebo and Itty, he sees the need for structural changes to free the poor masses from the domination of the privileged few through not only the equitable distribution of international resources but the fair distribution of wealth in the developing nations. Geren[1] also agrees with Adebo that though the developing nations should be given more aid to help their economic growth, the removal of tariff barriers and provision of better trade opportunities would be a much better way of giving their economic growth a good chance. While Kaunda sees it as a matter of justice not only that fairplay prevails in international trade but that aid in various conceivable forms should flow from the developed to developing nations. He seems to be laying equal stress on both fair trade and aid in favour of the developing nations. It is therefore also clear that both the African and non-African writers in each case either trade or aid entirely agree with one another.

All of them who have raised the question of international trade have expressed some dissatisfaction with the whole international trade structure. Nyerere does not discuss the issues of aid and trade but dwells rather on the issue of participation by all, both in sowing and reaping and the spirit of self-reliance, all of which hinges on

1. Paul F. Geren: *The Economist on Development*. E.R. Vol. 19, page 436-441

justice within the developing nations - "work by everyone and exploitation by none". One can therefore see *Nyerere* as agreeing with both *Parmar*, *Itty* and *Adebo* on the issue of distributive justice within the developing nations. In addition, *Kaunda*, *Parmar*, *Fagley* and *Geren* are specifically concerned about the dependence of the developing nations on primary products as their main export goods and foreign exchange earner. They utterly condemn this habit and call for the diversification of their export commodities. This would not only boost their capital formation and give them greater economic security but would afford them better chances of success in the world market. We can see therefore, that there is no disagreement between the writers on these issues; it is rather a matter of where any particular writer lays greater stress.

3. OVERPOPULATION

Coming to the issue of population explosion in the developing nations, both the African and non-African writers present both the positive and negative sides of it.

As far as *Adebo* is concerned, this problem of overpopulation neutralizes every progress made. It is for him one major obstacle to the economic growth of the developing nations. *Itty* also notes that the population growth of the developing nations is an unhealthy factor particularly with their low food production, and calls for changes to be made as fast as possible or the situation could become chaotic. *Parmar* tries

to analyse the cause of the population growth in the developing nations. Improved hygiene and Western medical care have reduced the infant mortality rate while the birth rate continues uncontrolled. Like the others, he agrees that this growth in population has become an obstacle to the economic progress of the people.

However, both *Kurien* and *Clark*, who also discuss this issue of population explosion in the developing countries, take an entirely different view from that held above by *Parmar*, *Itty* and *Adebo*. If *Parmar*, *Itty* and *Adebo* can be said to have a negative approach to the issue of population explosion in the developing nations, *Kurien* and *Clark* then clearly approach it positively. While *Parmar*, *Itty* and *Adebo* see it as a liability, a problem, an obstacle for the developing nations, *Kurien* and *Clark* call it an asset. For *Kurien* and *Clark*, the population explosion is a source of an abundant labour force for the developing nations. It provides them with more than enough human resources for their growth. They too may be seen as disagreeing slightly on one point; for while *Kurien* recognizes that they need to import the technology they lack, to match it with their labour for the required growth, *Clark* goes rather for rural economy with great emphasis on agriculture while condemning the too much emphasis on the importation of technology. On this point, *Clark's* view agrees with that of *Nyerere* who, although he does not raise the issue of population explosion in Africa, advocates a rural economy. *Sicat*[1] also advocates an

agricultural economy for the developing countries and supports *Clark's* view by pointing out that high-powered farm equipment and tractors may not be the suitable thing for the developing nations. *Fagley* not only recognizes the population explosion in the developing countries as an obstacle to their growth, thereby agreeing with *Parmar*, *Itty* and *Adebo* as well as pointing out the worsening situation due to the fall in their food production, but goes further to advocate labour intensive industries for the developing countries, an agricultural economy indeed like *Kurien*, *Clark*, *Sicat* and *Nyerere*. In his view, this will help avoid the problem of unemployment and underemployment and would as well help them in their efforts to diversify their export goods. Thus *Fagley* seems to hold all the different view-points on this issue together and *Geren* is entirely in agreement with him, for he (*Geren*), sees it as automatically guaranteeing a steady supply of labour, but he does not look at the negative side of it but notes it as a result of improved medical care.

We must however note that the labour force here is largely unskilled, which must not only be matched by capital and technology where necessary, but also made skillful.

1. Gerardo P. Sicat: *Current Economic Issues Affecting the Less Developed Countries*. E.R. Vol. 19, pages 442-447

4. EDUCATION

Education is one of the two main issues which *Robert Gardiner* discusses and the most important thing, he says, is that education should be planned "...to educate an optimum rather than a maximum number of persons who can be absorbed by an expanding economy." [E.R.Vol.19, page 148]

Others who raise the issue of formal education in their contributions include *Itty, Bergmann, Nyerere, Kurien, Clark, Fagley*, and *Kaunda* all of whom recognize the importance of formal education in the development process of a country. *Itty, Nyerere, Kurien* and *Kaunda* see the existing education system in the developing African countries as the wrong system for the people as it is not training the recipients for service in their communities,[1] and they call for changes to be made in the system. Though *Itty* calls for radical changes in the system, he does not go into any details to point out what was wrong in the system, nor does he suggest the sort of changes he would like to see. *Bergmann* also does not have much to say either, except to suggest that education should occupy a prominent position in every society, as it is vital for its development. He does not even say anything about the existing system of education

1. Other contemporary writers confirm this, for example; "The African student is not being helped to understand the values of his own society. Instead he is being exposed to the values of an industrial Western society... The village situation demands an education that enables the young man or woman to change the environment, but the training at school prepares him to fit into an environment which does not exist." Jose Chipenda: Why Africa's Students are restless. *T.N.C.Vol.8.No.4.1973*, page 7.

in the developing countries. But *Nyerere*, whose sole concern was education delves quite deeply into it. Formal education, he points out, was first and foremost important to the colonialists as it provided them with junior officials and clerks. It followed the colonial model and was never meant to serve the people. Therefore all who passed through it set their eyes on a different kind of job from those their societies had known and through which they had always existed and survived. This in turn created an undesirable mentality, not only among the recipients of formal education, but in the rest of the society and consequently brought about a very sharp division within the societies. Furthermore, it brought into these societies traditions and values that belonged to other lands, robbing the people of that which was rightly theirs; their culture and their traditional values. It disrupted their entire life style and created an unhealthy class-structured society.

Nyerere's suggests that education in the developing countries should go hand in hand with community service and all sorts of manual work, from capentry to farm work, and all should be embodied in the assesment of the performance of the pupils and students so as to change the feeling that people go to school for the sake of being exempted from manual labour. The songs, language and history of the people must be part of their study and their traditional values and their cultures maintained. *Kurien* agrees with *Nyerere* that the educational system of the developing countries is an

imported one and needs changing. He largely agrees with Nyerere as he also suggests community service to be part of the education, and the teaching of the people's language and traditions, but he goes further by not only suggesting that the students be taught their own language but that the language of instruction in their schools should be their local languages. He also suggests change in attire, which no other writer mentions and, like *Gardiner*, he also suggests planned education to avoid a waste of resources. Nyerere's ideology of self-reliance, better structured education and rural development which aims at making both the communities and nations more economically independent, improve productivity and which would be to the greater interest of the poor masses, one would undoubtedly welcome as ideal and morally sound. However, this has failed to work the miracle for Tanzania, partly because it has been "...grievously maimed bureaucratically." [1] The same is also largely true of many African countries. *Kaunda* says very little on education pointing out that the system does not serve the interest of the people. He would also not agree with *Nyerere* on the transmitting of the traditional values of the people to the students. This is a point of major disagreement between *Nyerere* and *Kaunda*. *Bergmann* would support *Kaunda's* view as he feels that development means following the way of life of the developed nations. While *Parmar* suggests that the traditional societies be

1. A.Hastings: *A History of African Christianity 1950-1975*, page 184.

transformed into dynamic societies through innovation, *Elliott* and *Itty* suggest a sifting of the traditional values and discarding those that may hinder or slow down development. This appears more rational.

Fagley seems to go with *Nyerere's* view, as he advocates a comprehensive type of education for the developing nations. He condemns the mentality of education for white-collar jobs. Like *Kurien* and *Gardiner* he also advises that education must be planned, but on the whole, *Fagley* stands out through his very strong case for, and great stress on the education of women. Though none of the other writers may oppose his view on this, they generally discussed the issue of formal education without paying attention to it. Even *Nyerere*, who went to a great length on the matter, does not consider the importance of the education of women, nor notice that they were largely being neglected. Though we have argued on the contribution women have been making in many developing countries, irrespective of their lack of formal education,[1] we have also pointed out that by gaining formal education, they could be more productive both in the home and in the society, and more successful with the upbringing of children. It is important however, to recall that some missions, did devote some time and resources to

1. See pages 66-71 above.

the education of women in some African countries.[1] But one major hindrance women have always had in regard to their level of education and role both in the home, in society and even in the church, has been, not only the old traditional view that a woman comes second after the man, but the fact that this view is fully supported by the Scriptures.[2] This has indeed helped to hold women down. Even the church is on one hand accused of conducting a one-sided education that was directed towards the male population and helped to keep women down. In fact; "The Christian Church is heir to the opinion cherished by the Jews about women. They were considered to be inferior to men. In the Jewish religious services women were not allowed to take part... St.Paul gave the advice that women must keep silent in the church. If they wished to know anything about what was done or said in the church, he noted, they should ask their husbands at home." [3] On the other hand, the church has also helped the cause of women, for instance, through the emphasis on monogamy. Also, "it has, after many false starts, made educational opportunities available to both sexes." [4]

1. Such as works by May Perry at Ida-Aba Baptist Girls' School; Mrs Lyla Grainger in Eastern Nigeria and of course Mary Slessor in Calabar, Nigeria. Rev.S.N.Okorochoa: In memory of Lyla Grainger. *T.N.C.Vol.8.No.7.1973*, page 7. See also Miss Chris Groves: Education of Girls in Nigeria. *T.N.C.Vol.3.No.7.1969*, pages 10-11.

2. *Ephesians 5:22-33*.

3. Mrs.D.A.Jadesimi: Women in the Church Today. *T.N.C.Vol.3.No.7.1969*, page 6. See also, Stephen Smalley: Women in the Church: Old and New Testament Views. *T.N.C.Vol.3.No.7.1969*, pages 7-8.

4. Dr.(Mrs).B.Awe: The Changing Roles of Women - Past, Present and Future. *T.N.C.Vol.3.No.7.1969*, page 2.

It could therefore be said that whatever part the churches played in this matter in any society depended on the situation in the particular society as well as on the policy of the missions involved at the time.[1] However, women are increasingly playing important roles in some positions and professions formally dominated by men in many developing countries although the traditional view still persists and might take some time to be fully eliminated.

As we have noticed, much importance has been attached to education and particularly in this first period. Education is however, at the centre of development in every society and the African authors have been very critical of the early missions and of the colonial governments because of the type of educational system they operated in Africa.

It is therefore important that before we leave such an immensely important issue, we should have a very detailed and careful look at the historical development of education in Africa. This is important because it would help us to see how justified the criticisms on the early missionaries for the system of education they and the colonial governments operated in the African countries are, to see also why it happened in that way, as well as to see the different perceptions of education, and the efforts made to improve the educational system in Africa.

1. Marja-Liisa Swantz: Church and the changing role of women in Tanzania. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*. pages 136-137.

Though the early missionaries are seen as the pioneers of formal education in Africa, it may be wrong to assume that they came out to Africa with the primary motive of building schools and establishing education, or to build hospitals. Rather, different reasons gave rise to all these at the different periods of the missionary years in Africa. The missionaries came to Africa primarily for the purpose of evangelism. It however dawned on them that the "...task of evangelizing the African people would be impossible without some kind of education, at least advanced enough to enable them read the bible." Those of them that were more talented and went beyond just reading the bible, then "...provided a nucleus of leaders who were able to assist the missionary as evangelists and catechists, and later, as teachers and dispensary assistants. The needs of the new missionary settlements led to the establishment of permanent institutions - hospitals, schools, and churches." [1] Thus the education of the African to any particular level, was out of necessity. The early church in Africa, one could therefore say, follows Jesus' example, who through his preachings, teachings and good works drew multitudes to himself. Those who responded to his call, he set aside and taught specially (educated) that they may in turn lead and teach like him. Like the Christian schools, Islamic religion also had its Koranic schools which were mainly taught in

1. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 90.

the Arabic language.[1] This means that in each case, a separate community was emerging within the society. Thus, the introduction of Christianity by the early missionaries in Africa, led to the breaking up "...of the original primary groups in African societies," and the formation of new social relations. "Groups which, unlike the original tribal social groups, are not based on blood relationship and are no longer drawing for their cohesion on the common ancestral heritage." [2]

Though we give the credit to the early missionaries for the introduction of formal education in Africa, which has been central in the development of Africa, it is also noteworthy that in Africa, the idea "...of education for nation building is by no means new; it is the form this education has taken which has differed in each phase of the history of Africa." [3] Though Western education and modern scientific and technological civilization, as already argued, have made enormous contributions to the political, social and economic development of the African continent, on the whole, my conclusion is that these have at the same time distorted the growth and civilization, religion, culture and traditional values of the entire continent, from real gradual, orderly growth to rapid chaotic change.

1. Rev.Dr.R.I.Sturch: The Church in the History of Education. *T.N.C.Vol.8.No.3.1973*, pages 3-4.
2. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 37
3. " Tribal and traditional education was part of the social order of all communities." H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 1.

Apart from Nyerere's views on the colonial and missionary educational system and influences on the nations which are widely supported, *Makulu* points out that the original African education no matter how crude it may have been at the time, was carefully structured and systematically geared towards making the young learn "...what is the right behaviour in his community and what his responsibilities are as the successor of the older generation. In short, he has been prepared to play his part in the building of the nation" He therefore, goes on to argue that there is "no dynamic connection between these earliest forms of education and the present rise of nations. There are two reasons for this. First, development was interrupted by slavery and the slave trade, which carried away millions of able-bodied men and women. Secondly, the expansion of colonial empires swept away the remaining strength of these civilizations and planted in their place a new technological civilization. This brought into Africa Western education and the dynamic power of the Christian gospel and its teaching, which have altogether gradually transformed the entire continent." [1] Therefore, this rather "unfortunate" interruption, transformed Africa from what nature may have intended it to be into what we now have as modern Africa, which we can now neither reject nor easily redirect to its original destiny. Thus the Africans were not valued and accepted for what

1. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, pages 2-3.

they were, their way of life but for what they and theirs could be turned into. The West was set on making them what the West wanted them to be because the West believed that what they had, and the way they presented it, was the best for the people and not what the people had, because, some ulterior motives had to be satisfied.[1] Even the early missionaries saw nothing good in the African and his culture, and his spiritual expressions were condemned. In fact, according to Chief N.U.Akpan, former president of the CCN; "The experience of the slave trade, and all that went with it, did not encourage the Europeans, including the missionaries, to think in terms of our history and culture - indeed to some of them Africans were worse than barbarians. In the case of some European colonizers, (the French for instance), the policy was to "civilize" and assimilate. ...Thus as far as the Africans were concerned, it was a question of sans history, sans culture, sans everything except the moving bodies and the spirit of the Africans! Indirectly, we were culturally and spiritually enslaved, perhaps without a full realisation on the part of those who brought us the Gospel." [2]

This has helped Africa but in the wrong way.

1. "Diago Cao (a Portuguese Christian explorer in 1484, who on one of his voyages introduced the native Africans to Western civilization,) was impressed by the potentialities for the spread of the Christian faith, for the introduction of Western civilization and for the expansion of the Portuguese empire and trade areas generally." H.F.Makulu: *Education, Development and Nation-building in Independent Africa*. page 3.

2. Chief.N.U.kpan: Christianity can be made more African. *T.N.C.Vol.11.No.2.1977*, page 4.

Africans were seen as good enough, if they were Christians and had some form of Western education. Embracing new foreign ideas, formal education, ways of life and language, the Africans felt it was a good change for them and pursued them with vigour and great interest, with no thought of possible long term disadvantages.[1] For instance; "In West Africa the missionaries also brought with them a new social pattern, and this was regarded by their converts as good news and as real as the word of God itself."[2]

Thus while the educational and medical services were for the purpose of evangelism, the recipients saw them as "...a way of entering into the mysteries of Western technological civilization." [3]

Makulu also supports what Nyerere points out,[4] that "what the missionaries had laboured to produce, colonial administration made good use of. The few men that the missionary system had produced began to filter through to government administration." [5]. At this point, the colonial governments saw education as too powerful a tool to be left entirely in the hands of the Churches. Also important is the fact that the expansion of the educational needs resulted in multiplied demands on the missions which became too

1. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 4.

2. Editor: *Education for Unemployment.T.N.C.Vol.1.No.5.1967*, page 3.

3. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, pages 8-9.

4. See pages 41-42 above.

5. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 91.

heavy a burden for them to bear.[1] This is also supported by Makulu who says that; "Colonial administration had become a diversified service and demanded the training of junior officials to assist the colonial administrators in the task of introducing Western government machinery into the new colonies." [2] This also agrees with the former Eastern Nigeria experience as pointed out by Afigbo [3] Therefore, the colonial governments' interest in planning, helped to unify the various educational efforts, established co-operation between the governments and the missions and helped to lift the burden off the missions through planning, supervision and grants-in-aid. Afigbo also mentions that such co-operation between the missions and the colonial authorities in trying to meet their needs, in the then Eastern Nigeria, laid much emphasis on literary education and created unemployment and integration problems. After the man-power needs of the colonial authorities had been met, the literary education continued to produce young people for whom the government had no jobs and could not employ, and who could not get themselves re-integrated with indigenous society; this was how many of the political

1. R.T.Sturch: The church in the History of Education. *T.N.C.Vol.8.No.3.1973*, pages 3-4.

2. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 11. See also pages 10 and 13. Other contemporary writers confirm the same thing, for example, see E.B.Gbonigi: Let's Make Christian Education Really Effective. *T.N.C.Vol.2.No.8.1968*, page 8.

3. A.E.Afigbo: The Missions, the State and Education in South-Eastern Nigerian, 1956-71. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*, pages 177-179.

and social problems of the then Eastern Nigeria were caused. Thus both the missionary and the colonial governments' motives for educating the young Africans were selfish. It was simply to serve their initial respective needs - evangelical and administrative.

At this point therefore, "...no provision was made in many territories for planned training of Africans for administrative positions and for the professions. The exception was the French territories where a policy of assimilation had made it possible for selected Africans to acquire education and training in France. Consequently higher positions were open to them when they returned to Africa." However, Africans were still kept out of senior positions in the colonial administration because: (1). They were thought to be "...inherently not as intelligent as the Europeans...",[1] and would not understand the complicated administrative system. (2). "This attitude was sometimes expressed by saying that the best African was one who was ignorant and therefore no challenge to the authority of the white man. The African who advanced in the colonial system was the one who was docile and submissive."[2] In fact as *Makulu* points out, the aim was to educate the African in such a way that "...his education should not encourage him to be anything beyond a good servant."[3]

1. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 92.

2. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 92.

3. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 14.

Therefore the education given to the African was based on what was considered good for him, and not what the African wanted. However, no matter what ills there were in the system, it has provided a strong foundation for Western education in Africa and killed what would have been the development of a truly African education.

The development of Western education in the African countries was gradual and in stages. First as a force bent on sweeping out the African religious life, culture, traditional values and languages. For instance, *Makulu* says that "this education was to be directed towards the introduction of French culture and in general to the spread of Western civilization," and there was insistence "that the teaching must be in French. ... In Portuguese territories, education was considered as a means of spreading the Portuguese language and culture." [1] Other contemporary writers confirm the same thing, for example, in *The Nigerian Christian*, we read that: "From the start of the programme the emphasis was on Western type of education, English being given preference to Yoruba and English type number training methods assumed as the norm." [2]

As the African writers have pointed out some of the problems created by the colonial educational system, it is also

1. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, pages 16 and 17.

2. Editor: *Education for Unemployment. T.N.C. Vol.1. No.5. 1967*, page 3.

important to note that the colonial education authorities were prepared to effect some necessary changes and improvements. For instance, it was for these reasons that the Phelps-Stokes Commission was formed and visited Africa in 1922 and 1925. Also formed was the "Advisory Committee on Native Education in British Tropical African Dependencies, ... to advise the secretary of state for the colonies on the development of education in Africa," in 1953.[1]

By this second stage, the mistakes having been realized, recommendations were made for a restructuring of education in Africa which would consider the recipients' culture, environment and the role they should play in society. The use of the local languages for instruction was also seen as important.

The implementation of these recommendations does not seem to have given the desired results, since the students have continued to be taught in foreign languages in all their institutions, except in the lower classes of their primary schools. Further still, the attitudes of most of the African elite towards their own culture and traditional values even till now, as we have already pointed out in this thesis, goes far to demonstrate this failure. In fact according to Makulu, from 1885 to 1950; "The sixty five years of colonial history were years of stagnation," but from 1950 to 1960 the years of Revolution in Africa, when up to twenty five African nations gained their independence, they, in these

1. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 18.

ten years, "...achieved what colonial history had failed to do in half a century probably because it did not intend to do so." [1] However, at this stage it was believed that through his education, the child would be prepared to effectively take his place in society. [2]

Despite all the good-will, careful study of the situation, the recommendations and genuine desire to make the necessary changes, why were the desired results not achieved? Because "...during the colonial period, and in spite of the many efforts made to achieve balance and progress in popular education, there was always disparity between the stated goals and plans of education, and what was actually achieved in the field. Many short and long term plans for educational expansion only increased frustration. The underlying reasons for this were that educational planning had little relation to the African condition and African life; that although education had ceased to be regarded as a philanthropic service, it was still considered as a means to an end: The production of junior civil servants and, in the case of the missions, the strengthening of church membership... educational planning was done for, instead of with the African who was not consulted about his needs. Even at the time of the Cambridge Conference, there were very few Africans in positions of responsibility and authority to be

1. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 30. See also page 20.

2. M.L.Lagunju: Education for daily bread. *T.N.C.Vol.3.No.3.1969*, page 4.

able to influence decisions and plans." [1] And according to Afigbo, it failed in Eastern Nigeria, "owing to lack of either will or sufficient commitment or funds to wheel the missions into line." It is also believed as Professor J.F.Ajayi expressed, that the colonial authorities were not in actual fact serious enough in making the changes. [2] Both the Phelps-Stokes Commission and the Cambridge Report drew the attention of all the Western governments concerned with education policy in Africa to the need of setting education in the cultural environment of the recipients; but the norm for the selection of the elements of African life and culture considered good and which would make for progress, was always "...in relation to Western culture or according to Christian standards of compatibility. In other words, people from outside the culture have been the judges for what is good and what is bad in African culture. This may well be at the root of the prevalent misunderstanding and disrespect for the culture of Africa." [3] Thus even at this second stage, when restructuring the system was seen to be necessary, to enable education to fulfil its many functions satisfactorily in Africa, it still failed because it still remained essentially Western like the mission churches. At best, all the suggestions or recommendations

1. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 27.

2. A.E.Afigbo: *The Missions, the State and Education in South-Eastern Nigeria, 1956-71*. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*, pages 177-178.

3. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 34.

made for the so-called restructuring of the system, can only be described as "adaptation". This therefore helps to account for its continuous failure in Africa.[1] This is confirmed by Professor *Morgan*, who says that; "Even after ridding the curricula of a lot of irrelevant materials, what remained was still not meeting needs, so the answer has been 'adaptation'. 'Have the adaptations helped (anyone forward) even one iota to understand better Nigeria's social, economic and cultural activities?' A deep chasm has arisen between the genuine needs of communities and the curricula, organization and teaching-learning processes of our schools. Merely to adapt foreign curricula is not the answer; it implies that everything of value must come from outside Africa and, like the imported Cadillac, be adjusted to local use." [2]

What can be seen as the third stage in the development of education in African countries, comes after their independence when in most cases, the government took over the educational institutions.[3]

The defects in the system of education, and the quality of education the Africans were given later took its toll, that at the attainment of independence, most African countries were ill-prepared for the great task of uniting their different fragmented, tribal, racial and ethnic groups into

1. See pages 41-42 above.

2. Professor *Dennys Morgan*: A Catholic View of Education. *T.N.C. Vol. 2. No. 4. 1968*, page 13.

3. *C.C. Williams*: Government Take-over of Schools. *T.N.C. Vol. 8. No. 7. 1973*, pages 2, 4.

a nation. Often the leadership of the nations were left in incapable hands. In fact, "...the majority of African countries have had to start with such a handicap on their road to nationhood. In their efforts to rise to the situation, many have had to devise makeshift ways to meet the crisis. Leaders have had to be produced in a terrible hurry, often at the expense of efficiency." [1] It was this sort of situation that the nationalist successors inherited when in 1956 the Eastern Region of Nigeria attained internal self-government, and when the making of the education policy became the responsibility of the local elite. By this time, "...the question of education -its form, its curriculum, its objective, its control and administration, who had the right to participate in it and in what way, on what conditions and to what extent - came aggressively to the fore front of the policy and politics." The main aim of the nationalists at this point was to preserve "...what was good in indigenous culture," and use education to inaugurate a revolution in the region and "...mainly a scientific and technological revolution geared towards industry, health and agriculture." [2] This is indeed how most African countries have come to see and try to restructure education since independence, but funding education adequately is proving an increasingly difficult task for them.

1. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 30.

2. A.E.Afigbo: *The Missions, the State and Education in South-Eastern Nigeria, 1956-71*. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*, page 181.

In many newly independent African countries, the task of trying to provide the needed qualified personnel gave rise to many crash programmes as well as airlifting students to study in Europe, "...often without much regard to where the students might be trained and what type of training they might get." Because of the lack of "...technicians, economists, accountants, teachers, doctors, nurses, lawyers,"[1] many schemes were to last for a long time and the hopes of the masses who were promised heaven on earth by the politicians during their fight for independence, were frustrated.[2] A feeling of frustration which could partly be blamed on lack of information. However, they at this stage aimed at educating the individual for the good of his community. They are continuing in this process and much progress is being made.

I therefore conclude that the problems in education in Africa, are rooted in its historical development, and the lack of proper leadership in many African countries at the attainment of their independence; and the inadequate qualified, skilled and professional personnel for the proper development of their political systems and economy, can be attributed to the attitude of the colonial authorities in hesitating to give the indigenous people the opportunities that would have given them the necessary experiences,

1. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 31.

2. James O'Connell: *The Politics of Instability. T.N.C.Vol.1.No.2.1967*, page 8.

skills and professionalism early enough. In fact without the Africans actually forcing the hands of the colonial authorities, changes would have taken even much longer time in coming. Both *Makulu* and *Lacy* confirm this by pointing out that, part of the pressure came from the African soldiers who fought well in British and French armies to defeat Germany. Thus the experiences of the Africans during the second world war made them to question for the first time, why they had been denied opportunities in their own country.[1] "The response to this challenge was half-hearted and at best resulted in job fragmentation; ...It soon became clear that the events taking place in Africa were moving in favour of the indigenous peoples and that a more realistic policy was to face the fact that the end of the colonial system was in sight." [2] This is the reason why the period 1950 to 1960, saw the beginning of the independence of many African countries. However, lack of proper planning by the Africans is also partly to blame because, for proper growth, "...needs must be assessed, possibilities and potentialities examined and priorities established." [3] Lack of professional skill and experience are largely responsible for this.

1. "For the first time Africans realized that they were as good as the white man. On their return these men challenged their society. ...The latent African nationalism was aroused and strengthened." H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 92. See also Leslie Alexander Lacy: *Black Africa on the Move*, page 24.
2. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 92.
3. H.F.Makulu: *Education, Development and Nation-building in Independent Africa*, page 105.

5. THE CHURCH'S ROLE IN DEVELOPMENT.

To conclude this first period of our discussion of the contributions of both the African and non-African writers, we may ask: Was there any feeling that the developing nations needed any help from the churches? This is the next place where *Gardiner* had a major contribution by saying that the church must help to inform the people of the sort of problems of rapid social, political and economic changes in the communities, and not just inform the people, but must help the families as they go through the upheavals. The church must co-operate with families to help guide the young ones from straying, from being carried away by the great storms of change. *Itty* wants the churches in the developed countries to do something in the way of influencing the elite societies to adopt a right attitude towards their own poor people and towards the developing nations. According to him; "The churches in the affluent regions of the world have an equally important and complementary role to play by educating their societies for human solidarity and international economic justice and the sacrifices that they must make for the development of the poorer regions. The churches in certain countries have begun to take some initiative in this direction. However, what is being done is mighty little, considering the magnitude of the task and the urgency of the situation." [E.R.Vol.19, page 352] The Christian, he says, cannot and should not neglect the poor and needy; a view supported by other contemporary writers.

For instance, we read that "...the Church, even like Jesus Christ, who is the Lord of the Church, should more than ever before identify herself with the needs and aspirations of the people, and so prove to be relevant to the community she is called to serve." [1]

Obviously, the churches in some developing nations have and are still doing a lot to help in the development of the societies through certain projects such as: The Qua Iboe Mission Secondary school and hospital and the agricultural projects in Etinan; Salvation Army Secondary School, Akai Ubiom, Ikot Ubom; Mbiabong School Leavers' Farm, Mbiabong Etim, Itu Division; Ekpenyong Family Weaving Centre, Uyo; Itu Leper Colony; Child Welfare, Ikot Ekpene; to mention only a few. Also, there has been financial help from the CCN towards the rebuilding of staff quarters at Trinity (Union Theological) College, Umuahia, after the war. [2] Again Kenya is a good example of where the churches' awareness of the people's poverty and tribal divisions led the churches to a greater support of the state in trying to explain what nation building implies. Here the churches have primarily concerned themselves with the relief of poverty and the various projects by the NCCK are praise-worthy. [3]

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1. Editor: The Church in an Age of Cultural Revolution. *T.N.C.Vol.8.No.7.1973*, page 14.
 2. Mr. Osita Aduba: A short Report on some CCN Projects in Eastern States, Nigeria. *T.N.C.Vol.8.No.7.1973*, pages 6-7.
 3. John Lonsdale, Stanley Booth-Clibborn, Andrew Hake: The emerging pattern of Church and State co-operation in Kenya. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*, pages 276-279.

Bergmann says that Christian religion has inherited God's command to Adam to cultivate the earth and dominate it, and he sees this as a call to development which Christianity must fulfil through its biblical concern for justice, dignity and peace. In his own view, *Elliott* calls on the churches to adopt a more sympathetic attitude towards the cultures of the African people. In his opinion, the churches' treatment of the people's culture was wrong.

The established churches have now learnt a lot from some of the independent churches such as the Aladura churches in Nigeria and have made some changes in their attitudes to some of the culture and traditions of the people.[1] On the question of polygamy in Africa, *Elliott* calls on the churches to condemn on both biblical and on economic grounds.[2] The established churches now, while discouraging polygamy, admit polygamists without telling them to divorce their other wives and to keep only one, which the early mission churches did. However, problems exist as how best to address this situation because the role they can be allowed to play is very much limited when it comes to certain church activities, no matter how zealous they may be. For instance, in the Anglican church of Nigeria, polygamists can only be baptized and never confirmed. Therefore they cannot be communicant members of the church and cannot be

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1. Akin Omoyajowo: The Aladura Churches in Nigeria since Independence. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*, pages 102-103.
 2. See page 33 above.

members of the Parochial Committee, the ruling body in any local church. Neither can they be made Lay-Readers. Yet in the Independent African churches and in some other religions for example in Islam, there are no restrictions whatsoever on the polygamous members.[1]

Fagley recognizes the churches' influence in the villages and feels that the churches should therefore encourage the people to adopt the right and positive attitude towards agriculture, encourage labour intensive industries, and thus rural development to improve the life in the villages. Here, the work of the AME church in Zambia in using funds from its central fund mainly generated from its urban circuits, "...to supplement the small stipends of the rural pastors,"[2] is a good example of how the urban Christian communities or church organizations, in any developing nation, can effectively plan and use part of their resources not only to support the local church or parishes in the rural areas in paying the ministers' stipends, which is a short term help, but can also help them to establish agricultural projects, poultry farms, local shops, weaving centres, nursery education centres and other such projects according to the needs of the particular communities. These would with time, help the local rural churches to be able to

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1. Akin Omoyajowo: The Aladura Churches in Nigeria Since Independence. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*, page 104.
 2. David J.Cook: Church and State in Zambia: the case of the African Methodist Episcopal Church. In Edward Fashole-Luke et.al.(Ed): *Christianity and Independent Africa*, page 293.

stand on their feet and even reduce the financial burden on their poor members. Such projects would also help to raise rural living standards.

Kaunda, sees development as a social, political, economic and moral issue which is a challenge to the Christian conscience. Therefore the church cannot steer clear of it, but must inform Christians individually and as a body, of the parts they must play for the development and progress of humanity. The church, he says, must work for the establishment of justice among nations.

MAIN ISSUES IN THE SECOND PERIOD.

The second period of the contributions to the ecumenical debate on development which is 1969 to 1972 is our next area of attention.

1. WARS AND TRIBAL CONFLICTS.

From this period in the debate, we notice that the effects of wars, tribal conflicts, coups and counter-coups in the developing nations were brought to light. Not that there was no mention of wars and conflicts in the first period just discussed, but as we have noted when we treated the individual writer's contributions in chapter one, which covers the first period 1967 to 1968, *Amissah* was the writer who paid attention to this issue and mainly with regard to foreign investors, saying that: "The risks that the cautious and conservative bankers and investment experts of the Western world fear are administrative collapse following racial and tribal conflict, the extreme political policies resulting in expropriation of foreign enterprises and loss of earnings because of prohibitive taxation or refusal to allow repatriation of profits." [E.R.Vol.19, page 126]

Within the second period 1969 to 1972, the issue attracted the attention of more than one writer and the focus then was not on internal stability for a feeling of security to foreign investors. Both African and non-African writers discussed the issue, beginning with *Dickinson* who focuses first on the structural destruction of both inter-tribal and

religious conflicts in the developing countries. In his view, the nations' growth are stunted by the destruction of the lives and property of the citizens, and he goes further to mention that such conflicts result in unfair distribution of wealth through discrimination in siting government development projects. *Nwosu* in his own discussion of the issue took a different approach. He does not talk about the negative effects of wars and conflicts as *Dickinson* does, but of some of the positive results of war, with the example of some self-reliant achievements by indigenous scientists and technologists during the Nigeria/Biafra war. He sees war in Africa as sometimes a worthwhile challenge for the attainment of self-reliant growth. He does not support war, but points to other challenges which the African must take seriously for their growth. Indeed the revolutions, inter-tribal conflicts, wars, coups and counter coups in the African countries should also be seen as part of an experience of growth. For instance, *James O'Connell* says that; "Britain and the United States among them have gone through such periods and have even fought civil wars as they worked out power problems and sought adequate leadership. For all the pains that the West African revolutions have brought with them, they are part of an experience of growth. They offer opportunities for learning the responsibilities of power and the necessity for tolerance." [1] *Aluko* like *Nwosu*, can see good coming out of bad that is when life is

1. James O'Connell: The Politics of Instability. *T.N.C. Vol.1.No.2.1967*, page 8.

threatened, greater struggle to survive ensues. These writers do not disagree with one another's views but are stressing some of the different results of the same issue.

2. SOCIAL JUSTICE.

The need for social justice both nationally and internationally is also widely discussed within this period though one cannot say that it is in any way more strongly emphasised by both the African and non-African writers in this period than in the first period 1967 to 1968.

On this issue, *Dickinson* accuses the church of parochialism and collusion with Western governments in the exploitation of the developing nations as well as of supporting the rich and propertied class, and thus calls on the churches to adopt a new method of approach to their development projects, a "relational" approach which could create more healthy and peaceful communities. For as he says; "'Christianity and the churches are a divisive tension-generating force, especailly in those countries with a colonial past.' Churches tend to support the traditional institutions and propertied classes; their assistance in schools and hospitals (about 65% of historic social service work of the churches) benefits the rich; their relief work is a palliative for the people which takes the heat off pressures among the people for fundamental social reform." [E.R.Vol.22,page 210] In his view, the churches must preach justice and promote it if they want to be creative

agents in the developing nations.[1] *Fernandes'* main focus in discussing the issue of justice is on international trade, which was also the main focus in the contributions of the writers in the first period. According to *Fernandes*, international trade is structured to favour the developed nations and nullifies the effects of international aid. While *Itty* in 1967 sees distributive justice in the developing nations as development made real, a view which *Nwosu* and *Mutiso* share in 1972, *Fernandes* in 1970 sees international social justice as essential for the economic growth of the developing nations. The mechanisms of international trade he says, must be changed. *Aluko* agrees with *Fernandes* for he notes the uneven distribution of economic power between Africa and the developed nations. Here again, it is a matter of where any particular writer feels the greater need to be.

3. OVERPOPULATION.

The problem of population explosion featured more prominently in the 1967 to 1968 contributions and was much better discussed there, than from 1969 to 1972 in the Ecumenical Debate on Development. However, people like *Fernandes* points out that better medical care helps the rising population of the developing nations and renders their resouces inadequate to meet their needs while their food production falls.

1. These have been discussed in pages 88-91 above.

4. SCIENCE AND TECHNOLOGY.

The greater attention in this period 1969 to 1972 was on science and technology. *Fernandes*, unlike most of the writers in 1967 to 1968, who see rural development and an agriculturally based economy as the possible solution to their population explosion and easing overcrowded cities, rather suggests that unemployment be reduced through the building of new towns. *Nyerere* is bound to be opposed to this view because of his great stress on rural development. *Fernandes* however, also suggests improving agricultural production through better financing and modern technology. This is not the more favoured view of most of the writers in the 1967 to 1968 period on this issue with regard to population explosion in the developing nations. It must be noted that *Fernandes'* suggestion of improving agricultural production neither points towards rural development nor towards a labour intensive rural industrial economy, not even in consideration to the attention he draws to the over-crowded cities, if only because he suggests the building of new towns. *Clark* and *Sicat* in the first period disagree with *Fernandes'* suggestion that agricultural production should be through the use of modern technology. They believe that high-powered equipment and tractors would not necessarily improve agricultural production in the developing countries. Further still, *Fernandes* does not qualify any particular type of technology as the appropriate one, but *Nwosu* goes for rural economy and while he suggests

that what Africa ultimately needs in indigenous technology, for the purpose of the immediate and near future needs of Africa, he believes that intermediate technology would be of immense help in the rural areas where the majority of the people live and work. Obviously the writers in the first period would be inclined to agree with *Nwosu* on this rather than with *Fernandes*. Actually the balance in the contributions within this second period swings heavily towards science and technology, and this as we have noted in chapter two, is discussed exclusively by the African writers who have already been treated in chapter five. It is also mainly around this that the discussion on education within the second period 1969-1972, (in chapter two), revolves. All the non-African writers in this period discuss development issues with greater emphasis on church involvement. Although discussion of this was not lacking in the contributions of the first period, greater attention was paid to it in the second period.

5. THE CHURCH.

According to *Booth*, the church should not only support the fight for human rights, but must help the people to achieve their desired political, social, economic and spiritual growth. As already pointed out at the beginning of the discussion of the contributions in this period, *Dickinson* criticises the churches' role and suggests they should adopt a relational approach in their development projects so that

all may participate and benefit equally. Nwosu suggests that the church should provide guidance and men of goodwill, and he also sees the need for a theology of development. Indeed Nwosu believes that the church in Nigeria can be the light,[1] which "...can bring sanity to bear on the scientific-technological enterprise by focusing the attention of scientists on the ethics of their calling. Just as there are conscientious objectors in war, so too Nigerian scientists should strive to desist from research whose results can be misused. They should concentrate on research which ultimately will improve the lot of the common man - research aimed at solving (or at least minimising) the problems of housing, environmental sanitation, health care deliveries, transportation and food. The church should go into prisons and educate inmates on how to direct their energies towards creativity rather than destruction. Young people, and indeed everyone, should be provided with social and spiritual guidance."[2] *Fernandes* and *Mutiso* see the church's call to mission as a call to development. The church's concern for development is the concern for man who is the "source, centre and the purpose of all economic and social life."[E.R.Vol.22,page 231] They are however supportive of the views in the first period 1967 to 1968.

1. *John 1:5.*

2. Dr.B.C.E.Nwosu: The Impact of Science and Technology on the Church. *T.N.C.Vol.14.No.12.1980*,page 5

6. THE ELITES IN AFRICA.

One other issue which features very much in the second period of our discussion and what is generally condemned is the attitude of the elite. This problem one may say was at its infant stages in the contributions of the first period 1967 to 1968 as Nyerere mentions the sort of mentality created by the colonial education system. By this second period, the problem, it was realized, had reached an advanced stage. Like Nyerere, Mutiso blames the situation - the problem of elite alienation from the society and the class division, on the colonial education which the missionaries engineered. Again this problem, and that of the loss of the traditional values and cultures of the people in this second period, were raised entirely by the African writers which have been discussed in chapter two. There is however no indication whatsoever that the non-African writers are opposed to these views. Apart from Kaunda's stand on discarding the traditional values of the people for the sake of development, the writers in both 1967 to 1968 and 1969 to 1972 generally agree on the preservation and transmission of the people's traditional values and culture.

MAJOR ISSUES IN THE THIRD PERIOD.

We will now go on to the last section which covers the rest of the contributions up to 1985.

1. JUSTICE.

Justice we may notice, has always been an important issue in

the writings of both the African and non-African authors in the ecumenical debate on development since 1967. We did however, also notice that from 1969 to 1972 (which is covered in chapter two) greater attention was on the religious role and most prominently on the scientific and technological importance as well as some of their effects on the developing countries. If the dominant issue in the second chapter is science and technology, the entire contributions in the third chapter revolve round one important issue. Even development itself came to be seen in the light of this one important issue. Whether a writer talks about self-reliance, liberation or participation, it came to be realized that none of these would be attainable and indeed development in reality without justice. Thus it would not be an over-statement for one to say that the contributions of both the African and non-African writers in chapter three can be summed up as the expression of the great need for justice.

Itty, who in 1967 expresses the need for distributive justice in the developing nations lays even greater stress on it in 1974, as well as the need for changes in international economic structures, which will allow the developing nations better trading opportunities, and in the developing nations, the liberation of the poor and oppressed masses from the domination of the rich and powerful few. Both *Grant*, *Parmar* and *Pronk* largely agree with *Itty's* views above while *Parmar* particularly stresses the need for

developing nations' authentic existence based on self-reliant development, growth not based on foreign aid and a qualitative growth. *Pronk* also believes that no aid to the developing nations is neutral and feels they should learn to be self-reliant in their quest for development. For *Tolen*, participation is the central issue. *Miguez-Bonino* and *Linnenbrink* see liberation as the most important issue which the church must identify with the poor, to achieve for them. The dominant point in *Ukur's* contribution is liberation of the poor and oppressed based on justice but through the mission of the church.[1] The fight for liberation *Miguez-Bonino* says is a fight for justice; while *Manley*, *Potter* and *Adegbola* stress the need for self-reliant development based on justice and participation. No matter whichever way the writers choose to present their respective views on this issue, there exists no conflicts between their views.

2. THE CHURCH.

In no other section was the importance of the church and its role in securing liberation and justice - development for the developing nations and for the poor masses in the developing nations more pronounced. In fact apart from *Parmar* and *Manley* who made virtually no mention of the church, all the other writers in this section see development as an important part of the church's mission.

1. *Fridolin Ukur: Development And Mission. E.R. Vol. 26, page 53-59*

We shall therefore, at this point, look at some of the things the church should do to help the societies in their development.

Adegbola says that it is important that the church should respond adequately to the situations in any society it finds itself in at any time. The church, he feels, must follow the changes in societies and find the best possible ways of meeting the challenges and needs of the changing societies. It may not be an overstatement to say that the churches helped a lot to cause the poverty problems in the rural areas of the African societies, if only because of their flawed system of education, which has helped to alienate the young from their traditional society, established the white collar-job mentality and encouraged them to emigrate into the towns and cities. It has caused even more problems as it exempted them from manual and "dirty" jobs and from the farms. In fact, the more educated the young African becomes, the more alienated he becomes from the farms, from the source of food production. The fewer the number of hands employed in food production means importation of more food into his country. Also, through the health care services of the early missions the infant mortality rate was drastically reduced. The population then continued to grow without control, and without adequate family planning methods. Therefore, the population of almost every African country has grown beyond their food production capacity. They are certainly capable of producing enough food to feed their

teeming populations and even for export, if only enough hands can go into farming. With improved seedlings and farming methods and with modern farming machinery where necessary, if the weather conditions are favourable and if the soil remains fertile as in many African countries like in Zimbabwe, Ghana, Nigeria, Cameroun, Siera-Leone, the Gambia to mention only a few, enough food can be produced. The churches may no longer be in the position to make a great contribution in the area of formal education in many African countries, particularly with the government take-over of the educational institutions; neither would they be able to build new hospitals as in the early missionary days. Therefore, there is the feeling of nonchalance and conservatism in the churches, expressed in the way and manner they have been "wasting" hundreds of thousands of pounds on gigantic and ultra-modern Cathedral church buildings, in purchasing and installing electric and pipe organs but not caring that their poor are indeed perishing and starving to death. This has become typical of many churches in Nigeria today, and has met with much criticism. For instance, *Amissah* in a Report of the Second Assembly of the AACC, says that; "The Churches in Africa were heavily criticized by the Rev. *E.A. Adegbola* of Nigeria for spending most of their money on putting up prestigious buildings and for maintaining administrative structures and patterns of ministry which are entirely incompatible with her call to serve the people of Africa today. ..The church

in Africa, as in other parts of the world, is much inward-looking and self-centred. In its self-centredness, money raised within Africa is being spent almost wholly on church structures alone, on domesticated ministers, prestigious buildings and furnishings, and the maintenance of an ecclesiastical structure as inefficient as it is outdated. How do cathedrals and the cost of erecting them fit into the mission of the church in Africa today? Could the money being thus spent be released for meeting human need or building a viable human community? The existing organizational patterns, architecture and administrative systems were suggestive of a church which was bent on simply serving itself. Service to the world, the redemption of society, or participation in nation-building simply does not seem to fit in."[1] The feeling is that, considering the very bad economic situation in Nigeria, as in many other African countries, the church should be able to make do with simple structures and devote more of its time and money to cater for the needs of the poor and suffering masses, particularly in the rural areas. Though many are criticising this attitude of the church, Chief Adebisi feels that it is a move in the right direction. He says that, "...what these critics seem to forget is that our present churches belong to the modern Nigerian society and that they have taken up the attitudes of that society towards

1. S.H.Amissah: With Christ at Work in Africa Today. *T.N.C.Vol.3.No.11.1969*, pages 10-15. See also, E.Slopianka: The type of Church we Don't Want. *T.N.C.Vol.7.No.1.1973*, page 8.

modernism."[1] Though his argument appears quite logical, it is rather a matter of misplaced priorities by the church, and it is also a moral issue. The church should be contented with simplicity for the sake of the poor masses in today's Africa. In fact the so-called modern taste being met by the church in such cases, is largely that of the rich and middle class members of society. To an empty stomach, a modern society and a modern church do not exist.

There are however, numerous examples of good works - development projects already carried out by the churches or by different church organizations, but what is already done is mighty little and the feeling is that the churches at the local level, should do much more to help produce more food to feed the poor, to make farming and manual labour attractive to the young, and thus help to halt the drift into the towns and cities. The churches should help to organize people in the rural areas and particularly the young people, into small groups and help them to raise funds for agricultural projects.[2] From such small beginnings large associations could emerge. A typical example is cited by Adegbola, of a small group of three poor farmers in Nigeria who came together in co-operative farming and which later became a successful large Farmers' Association - the

1. Chief Bayo Adebisi: "Why this Waste"? Why Not? *T.N.C.Vol.11.No.4.1977*, page 5.

2. "We have for long looked at farming as an inferior occupation. No one thinks of giving a boy interested in farming a scholarship to become better at farming. By scholarship I mean a loan - which is the best scholarship for a farmer." Joseph Jibi: *Rural Development. T.N.C.Vol.8.No.6.1973*, page 19.

Akinyele Local Government Area Farmers' Association.[1]

Indeed one of the greatest contributions the church can make to any African country today, is to help through farming, to help produce food and to help re-direct people's attention towards the farms. It should also try to establish other small industries in the rural areas to help improve the quality of life there. "The church in the rural areas has a duty to prevent rural-urban migration by launching appeal funds and spending its own internal revenue for the purpose of establishing industries to reduce unemployment and for the purpose of infusing Christian theories and practice into the minds of Christians." It should get involved in various small businesses and help to sell its products at control prices. "Church societies ought to ...help in financing or setting up church small industries, super markets etc. It is time the finances of the church itself and those of church societies were utilized on income - generating projects not only to assert the independence of the church but also to improve the economic position of the country."[2]

We shall now turn to the question of Christian influence on the individual in his political and economic decisions, and social interactions with the society.[3]

To the Christians, Jesus says; "You are the salt of the

1. Rev.Dr.E.A.A.Adegbola: Economic Viability in Village Agriculture. *T.N.C.Vol.15.No.5.1981*, page 5.

2. C.S.Ola: The Role of the Church in National Development. *T.N.C.Vol.9.No.11.1975*, pages3-5.

3. See pages 207-210 and 215-217 above.

earth;...you are the light of the world. A city set on a high hill cannot be hid. Nor do men light a lamp and put it under a bushel, but on a stand, and it gives light to all in the house. Let your light so shine before men, that they may see your good works and give glory to your father who is in heaven."[1]

In Nigeria as in most African countries, there has been continuous history of political instability, corruption is rife, and weak economies wrecked. But by whom? Indeed, this is where the influence of the Christian faith on the national leaders, the church leaders and on the masses, is seriously called into question. According to *Olowoyo*, "Christian mechanics, merchants, tradesmen, manufacturers, clerks, doctors, lawyers, bricklayers, soldiers, artisan and all, if you are to witness for Christ, you must be sure that whatever work you are doing, it is the will of God that you should do it. He wants you to worship Him and do His will in your work."[2] Also *Omodunbi* adds that; "The statesman or the politician will learn nothing about state craft from the New Testament, but by embracing the ethics of Jesus, he will become a noble statesman who seeks to promote the highest interest of his country and of mankind."[3] What then has gone so badly wrong in Africa, starting with the colonial administrators, who were supposed to be Christians

1. *Matthew 5:13-16*.

2. Rev. Canon Abraham Olowoyo: *Christian Witness in Social and Professional Life. T.N.C. Vol. 12. No. 4. 1978*, page 5.

3. Very Rev. A.A. Omodunbi: *Christian Witness in Politics, Trade and Commerce. T.N.C. Vol. 12. No. 4. 1978*, page 11.

themselves, with some of the early missionaries, with the African leaders and the African Christians? If the Christian Gospel is true, why has it not been made real? For the nature and state of the economies, societies and politics in the continent leaves much to be desired. Why? Because, in my conclusion, the Christian world has largely failed to be faithful to its calling. It has often taken the easy options in the political, social and economic issues at both national and international levels. It has often secretly aligned itself with the forces of oppression and exploitation while denouncing these publicly, it has been hypocritical, and always, "diplomacy" is the term employed as a meaningful excuse. Indeed, many accusing fingers are pointing at the Christian world for the atrocities, corruption, evil and instability in our world, as in most of the countries of Africa, Asia and Latin America.[1] For instance; "If you take a good look at every nation now under a Marxist regime in Africa, you will note that such regimes have, without exception, arisen in the context of oppression. And in most of the cases, the oppressors were Christian, at least in name. Some were foreign Christians; others were African Christians." [2]

In almost all the African countries, whom did the nationalists fight for exploiting them and to gain independence, were they not the very Christian nations who

1. See pages 215-217 above.

2. The Rev.Dr.John H.Boer: How the Church can be Involved in Rural Development. *T.N.C.Vol.14.No.10.1980*, page 3

brought Christianity to them? Even in the case of apartheid in South Africa, now glaring at us all, who planted the system there and who is helping in sustaining it? Is it not again the Christian world? Whom did the Christians fight to abolish slavery and the slave trade? Was it not still the Christian governments? Thus when we narrow down the Christian activities and hypocrisy from the international scene to the national and local scenes, then we can see that no difference exists. What actually goes on at the international level affects the developing nations at the national level and when the effects are felt at the local level, the individual Christian's loyalty to Christ is seriously challenged and in most cases, just like Peter, the Lord is denied.[1] Indeed, the economic and political situations in almost all the African countries, make it extremely difficult for the Christians to be true to their calling, and after a careful examination, these situations could all be linked with certain external pressures. In fact, as *Urhobo* says, the church in most African countries, "has existed and thrived for two centuries under economic structures which are the very opposite of the values laid down by Christ and His apostles." Therefore the decisions for development and the welfare of man taken at both international and national levels, face terrible set-backs when it comes to their implementation "...because of the moral and spiritual

1. *Matthew 26:69-75.*

structure of society which is tied to a long tradition of exploitation."[1]

Therefore, the Christian must be prepared to stand up to the truth and to be the light which may indeed mean being prepared to suffer and to die. This may sound strong but it is the truth, because if Jesus Christ had followed the ways of the authorities of his time, he may have saved his life and not died to save the world. And we should never forget that the "blood of the martyrs is the life of the church." The time has come when in every society, the individual or group must earn the name - Christian, because it seems that Christians "take positions in government and industry and the teachings of Christ are not manifest in the conduct of their private, business or political lives."[2]

We shall now look at an issue of general agreement among many of the writers on which other contemporary writers share the same view viz: the church, culture and traditional values in Africa. The feeling is that, the "church in Africa is still very much a Western church with a Western ritual and a Western style of administration. It has not yet shaken off the effects of being brought from Europe. The vast majority of its symbolism is still European and in many ways it is still difficult to be a Christian and not become some what westernized."[3]

1. Emmanuel Urhobo: The role of the Church in Post-War Nigeria. *T.N.C.Vol.4.No.1.1970*, page 11.

2. Emmanuel Urhobo: The role of the Church in Post-War Nigeria. *T.N.C.Vol.4.No.1.1970*, page 9.

3. Rev.Fr.J.B.Adelokun: The Search for an African Christianity. *T.N.C.Vol.6.No.9.1972*, page 12.

In fact, *Adegbola* feels that the way the African has been led to live his religious life because of Christian condemnation of his own rituals, appear ridiculous. Among other things, he points out that, for instance, the Nigerian has a naming ceremony first performed at home, but because that which belongs to the African is not accepted, we go to the church for another ceremony. "What stops us having only one? Similarly we have a traditional marriage at home, ...which has legal validity, then we have another one in the church later on with a piece of mosquito net thrown in, as *Okot B'pitek* has put it. What stops us having only one?"[1] Thus the African, and particularly the elite, through the early mission influence, has grown from generation to generation, to devalue and disregard his own native rituals and ceremonies, culture and traditional values. There is lacking in the established churches the real natural African religious feeling. The real African manner of approach to God naturally expressible through his own type of songs, musical instruments, clapping of hands and dancing, in fact being an African Christian, is seen as abhorrent and totally unacceptable to civilization.[2] Thus the African's ways of religious expression were condemned to death. This the Christian

1. Rev.E.A.Adegbola: *Festac, A Festival of Healing. T.N.C.Vol.11.No.2.1977*, page 5.

2. "The new Christian had to give up many of his tribal cultural traditions. Such things like ritual dances and chants, the ceremonies marking birth, death, puberty and marriage were treated as lapses into heathenism." Rev.Fr.J.B.Adelokun: *The Search for an African Christianity. T.N.C.Vol.6.No.9.1972*, page 12.

churches have been and are still being called upon to change. "The Christian church has a right to be enriched by our own cultural contribution just as our culture too has a right to be adequately represented in the great family of God's own people." [1] In fact according to Chief Akpan, "Christianity in Africa has too many foreign trappings not basically relevant to the Christian Gospel. (And since) "Christ has come bringing us the true revelations of God, his revelations should enrich, enhance and refine and not destroy the different cultures of the world." [2] Though the established churches, by copying the examples of the independent African churches as already noted, have and are still effecting some changes in their forms of worship with, for instance, the introduction of local choruses, musical instruments and dancing, particularly during thanksgiving services or harvest festivals, [3] a lot is still to be done to help make the African Christian really feel that Christianity is fully part of him and to make him feel free worshipping God with what his culture and environment offer him. For a look at the churches today, one notices as Professor Ayandele says, that "...cultural imperialism (still) pervades very many facets of organized Christianity

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1. Rev.Fr.John Onaiyekan: Christianity A Foreign Religion? *T.N.C.Vol.15.No.3.1981*, page 11.
 2. Chief N.U.Akpan: Christianity can be made more African. *T.N.C.Vol.11.No.2.1977*, page 4.
 3. Rev.Dr.S.A.Adewale: Traditional Elements in Christian Worship. *T.N.C.Vol.11.No.5.1977*, page 9. See also Editor: New African Liturgy to use Drums. *T.N.C.Vol.14.No.7.1980*, page 13.

in Africa. The priestly robes, liturgy, prayer-books, theology, hymnology - even mannerisms. The Christianity of the Bible does not necessarily lose its universality or sacredness by bearing the imprint of the African - his emotions, his intense yearning to see God, through Africa-based forms and formularies which would elicit the best of his spiritual nature and resourcefulness.[1] The churches in Africa must make changes here and it is the responsibility of the African church leaders to evaluate the contents of their culture and thus localize Christianity, making the best possible use in the best possible ways, what their culture offers them. But first, they must see themselves as truly Africans who must be accepted in their true African colours and not as Westernised blacks and in Western robes. The changes must begin from the top and move downwards for instance, "...the robes worn by the clergy, members of the choir and some church officials, e.g. Pastor's and people's wardens, are very reminiscent of those in England. One obvious disadvantage is that such robes, ruffles, etc. do not suit our hot and humid climate." [2] We should go for lighter and preferably local materials and design our own robes with a more African look. Then Christianity in Africa, would become more African both in appearance and in its content.

1. Professor Ayandele: Christianity in Africa. T.N.C.Vol.10.No.1.1976, page 7. See also Mrs.M.A.Sowunmi: Church Structures in Nigeria Today. T.N.C.Vol.3.No.1.1969, page 16.

2. Mrs.M.A.Sowunmi: Church Structures in Nigeria Today. Part II. T.N.C.Vol13.No.2.1969, page 13.

CONCLUSION.

In my study of the AFRICAN CONTRIBUTION TO THE ECUMENICCAL DEBATE ON DEVELOPMENT: (THROUGH) A SURVEY OF ARTICLES PUBLISHED IN THE ECUMENICAL REVIEW, 1967-1985, I have carefully and clearly outlined and discussed the contributions of the non-African authors in detail. Some of these are from the West-the developed countries, others are from the Indian Sub-Continent and from Latin America, which are also among the developing countries.

Having looked through the African and non-African contributions to the ecumenical debate on development from 1967 to 1985, I have arrived at the conclusion that though they may be expressing the same views in different ways during the different periods covered by this study, or raising their various important issues relevant to development, they cannot be said to be poles apart. Even when the African contributions have heaped criticisms on the policies of the developed nations or on some world economic bodies or on the early missions and the Christian churches, the non-African writers have not done otherwise. They are indeed generally in agreement, sharing similar views on a great number of issues, though respectively in their own peculiar ways.

The discussion on most of the issues raised in the first chapter could be said to be evenly balanced. Though one

could say that there was no single dominant issue in the first chapter, it is noticeable that the need for fair international trade, the need for the development of a viable rural economy, the lack of capital and the importance of education in development were clearly more evident than many of the other issues raised.

In the second chapter, we noticed that there were many other important issues raised, but the central issue here became the importance of science and technology for development.

While in the third chapter, though the church was clearly given a more prominent place than in any of the first two chapters, yet the sole dominant issue became that of justice.

Though the need for social justice, participation and self-reliant development has always been recognized as of paramount importance for authentic economic, social and political growth, much greater emphasis was laid on these in the later contributions, and particularly by the non-African writers.

However, as I verified and assessed all the contributions, I have arrived at the conclusion that for the most part, the African writers in their contributions to the Ecumenical Debate on Development are not so much adding something new to the Ecumenical Debate on Development within the period researched, as translating in specific terms, specific points made in the debate on general situations, into an African context. As I mentioned in chapter five, the West

African Conference Report is all embracing. It actually sums up what the African and non-African authors are saying. However, *Nyerere*, *Kaunda* and *Adegbola* are indeed doing more than that. They are raising and stressing specific peculiar issues particularly related to the underdevelopment of the continent. And in some cases, they have narrowed the issues down to their own respective countries and they give typical examples, as have been clearly outlined in chapters one and three above.

THE AFRICAN CONTRIBUTIONS TO THE DEBATE.

I shall therefore in conclusion attempt a conspectus of the African contributions to the ecumenical debate on development from 1967 to 1985.

In their views, the main factors which have contributed to the under-development of Africa include: Lack of capital and skilled man-power. For more capital, it was suggested that some savings were necessary; therefore they must adopt the living pattern commensurate with their income and circumstances, including skilled man-power and investment in human beings through education and training, in a planned manner.

International trade, they say, is structured to favour the developed countries and that the only solution to this would be fairness. The domination and exploitation of the poor masses by a privileged minority in the African countries where comparably only a few are rich and powerful, the

solution they suggest being the participation of the less privileged in decision making, planning and execution and thus reaping by all, according to Nyerere, "work by all and exploitation by none." There will then be diversion of resources to the production of essential commodities necessary for the survival and growth, as well as improvement in the living standard of the masses, rather than investing in luxury goods for the consumption of the privileged few who can afford them. Rural industrialization for the improvement of the social and economic life in the villages where the poor masses are concentrated and which are often neglected. Further still, there is a need for a change in the borrowed alien life style of the elite and most of the national leaders which alienates them from the societies they are meant to serve.

Poverty, hunger and starvation must be combated first. No empty stomach can think of saving for investment. For this reason, greater emphasis was put on the improvement of agricultural products by encouraging the surplus unskilled labour force to become involved in the development of rural economy for the production of more food and other local goods, and as a means of effective employment for the growing population in African countries; as well as help halt the influx of young people and some of the elite into the towns and cities in search of supposed jobs and better living conditions.

The inherited colonial education system was noted to be

seriously flawed and inappropriate for the preparation of its recipients for service in their own communities hence the division in the societies and the class structure; as well as the wrong mentality in the societies and among the elite and students of what education is all about.

The system, it was suggested, needed some changes in the following directions: a comprehensive type of education seemed more appropriate for an education system to produce students who can both learn or study with their brains and then work with their hands. People who belong to the society. Education that would teach the people more about their own societies, songs, languages, and history. That in which their traditional values and culture can be transmitted to its recipients. Education which will prepare its recipients to put their acquired knowledge into practical use for the proper growth of their own societies and to the benefit of all.

Modern science and technology they noted, have been used to exploit African countries and have also rendered the African countries even more dependent on the developed nations. It was then suggested that they should discern what they really need, and possibly adapt what they import, at least for now, but they should also aim at and work hard towards indigenous technology which is the ultimate goal for self-reliant development.

Some international economic organizations where the African nations are seen as co-participants in decision-making, were

noted to be controlled by the developed nations using them to work against the developing nations. Justice and political goodwill, they suggest, should be established.

They also had more than enough criticism for the activities of the churches yet they recognized the importance and place of the churches in the societies and in their quest for development. The churches, they believe, should be able to help identify the problems in the societies and help to find solutions as well as to work with the people to solve them, seeing the need for the church to grow with the societies, continuously changing its methods and tactics as it sees fit for the prevailing situations within the societies. It should encourage participation and work for justice.

There were as well some problems or obstacles to development which they noted, but to which no real solutions were suggested. For instance, over-population. Obviously rural economy and labour intensive industries could absorb a good number of the unemployed population but can never be the solution to their ever-multiplying population. It seems quite disappointing that no single writer suggested the need for effective birth control and family planning. Also international debt, which many African nations suffer from was recognized, yet no suggestions were made on how to make the African nations debt free. It is true that the diversification of their export products would earn them more foreign exchange and labour intensive economy and less appetite for foreign luxury goods could well reduce their

import and foreign expert costs, they do not necessarily guarantee a debt-free status for any African country.

Other areas where there also seem to be no real solutions suggested include the problem of neo-colonialism, ill-motivated aid or aid for political reasons as well as inter-tribal wars, conflicts, coups and counter coups and corruption which is rife in many African countries, and constitutes one of the deadliest enemies to their economic growth. What concrete solutions has Africa for these?

However, there is no battle in which every soldier is killed and none from which all the soldiers return safely. Though we may not immediately have the solution to every single problem, if only all that have already been pointed out and suggested can be taken seriously enough and carefully applied by both African nations and the world community as a whole in the spirit of LOVE and JUSTICE, Africa in particular, can achieve its long desired meaningful, authentic, self-reliant economic growth, social progress and political stability. We may not only sense the unity and true brotherhood of man but also be much, much more closer to universal development and in our world experience real peace. Man could be seen as nearly fulfilling God's commission to fill the earth and subdue it as co-creators with God.

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